TWO

GODLY AND PROFITABLE SERMONS.

Earneſtly inueighing againſt the ſins of this Land in generall, and in particular, againſt the ſinnes of this Citie of LONDON.

Preached in the Citie of LONDON,

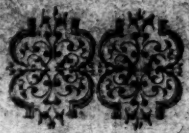
by THOMAS HOPKINS, Miniſter at *Yeardley* in the County of WORCESTER.

HEBREWES 13. 4.

Whoremongers and adulterers God will iudge.

COLOSS. 3. 2.

Set your affections on things which are aboue, and not on things which are on the earth.



LONDON,

Printed for GEORGE HODGES, and are to be ſold at his ſhop in *Paules* Church-yard, at the ſigne of the Greyhound.

1623.

TO THE RIGHT VVORSHIPFVLL WILLIAM HANCOCK MAYOR, THE WORSHIPFVLL IVSTICES AND ALDERMEN HIS BRETHREN,

with my Christian countreymen of the Citie of *Couentry*, be all grace, mercy, and peace, from God the Father, and from our Lord IESVS CHRIST, *AMEN.*

RIght Worshipfull, and my louing Countrey-men, hauing some occasion this last Summer, to trauell vp to the Citie of LONDON; and being there, I was intreated by a godly friend, to bestow my labours on a Sabboth day, in preaching at the Parish Church in which hee dwelled; to

whom I willingly agreed. Whereat there were ſome, contrary to my knowledge or priuitie, that took the paines to take the notes of the Sermons, and before my departure out of the Citie, made mee acquainted therewithall, and ſhewed them vnto mee: and reading part of them, I did greatly maruell thereat, and worthy was the Author to be commended for his paines and skill, hauing neuer ſeene the like ſo largely taken, by any whatſoeuer; for ſcarſe could I finde any word of ſubſtance, wherein he failed.

Hereupon, certaine of my friends who were hearers thereof, laboured with me to commit them to the Preſſe: and in hope I would ſatisfie their earneſt ſute, ſend downe after me their Notes, faire copied out to my houſe: which after ſome paines taken, in ſetting the ſame in order, and ſome things (though not much, added, for the more plaine opening of that, which time preuented mee in the preaching, I haue ſet it vp againe to them, to vſe at their pleaſure. The which hauing by Gods helpe finiſhed, I doe make bold to Dedicate

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the same to your fauourable view. The reasons moouing mee thereunto, are specially these three: The first is, because of the experience I haue had of diuers of your godly, zealous, and sincere loue to the Gospell. The second is, being bound by nature to leaue it as a testimonie of my vnfained loue to my natiue Citie. Thirdly, in regard of the vndeserued kindnesse and beneuolences I haue often receiued from you. In some liew whereof, I thought it a part of my duty to dedicate these my poore labours vnto you, as thereby to manifest my humble thankfulnesse. Now if any censorious disposition shall say that these Sermons are too meane to be put in print for this ripe and exquisite age, I would wish them to consider, that at the building of the Temple, as well they were accepted that brought Goates haire and Rammes skinnes, as they that brought silke, purple, and skarlet. But howeuer it be, I doe more then hope you will both kindly accept of this from me, and entertaine it as a testimonie of my louing affection to you all.

The God of all comfort multiply his gratious blessings vpon you all, and grant all peace and prosperitie to all those that vnfainedly loue and seeke the peace of the Gospell. From my house at *Teardley* the 20. of December.

1608.

Your Worships in all Christian duties to be commanded,

THOMAS HOPKINS.

TO THE CHRISTIAN READER.

CHriſtian Reader, the ſearcher of all hearts doth know, that at the preaching of theſe Sermons it was farre from any thought of mine they ſhould euer haue bin committed to the Preſſe to be ſet out in Print, confeſſing my great inability that way. But forasmuch as ſome of the hearers tooke the paines to gather the notes thereof, without either my knowledge or conſent; and thereupon ſeeming to haue ſome liking thereof, were earneſt with me for my conſent to commit them to the print: whoſe godly deſire I perceiuing to proceede from a ſpeciall willingneſſe to make others partakers of that profit they ſeemed to haue receiued themſelues, gaue them my promiſe, if they would copie them faire out, and ſend them downe into the Country to me, I would take ſome paines in the viewing them ouer, and ſetting them in order, and ſo would ſend them vp to them againe to vſe at their pleaſure: which they ſo did; and accordingly (by the Lords helpe) I haue performed to them, as my leiſure in my Charge would permit me. Now then, if theſe my ſimple labours ſhall be thought worthy the view of the world, I doe humbly intreat thee (Chriſtian Reader) to beare with me; which I know thou wouldeſt willingly doe, if either thou didſt know my weakeneſſe in gifts, my ſmall leiſure for vndertaking ſuch worke,

or ſpecially the marke and end I aime at. I pray thee conſtrue all in good part; and what is amiſſe for want of skill, correct it; and if any thing haue ouer-ſhot mee in ouer-zealous carriage, impute it to my infirmity. But if there happen any thing that ſhall worke to humbling for ſinne, either generall or particular, for the land, or for thy owne ſelfe, giue all the praiſe to God: and as I haue endeuoured to benefit thee and others, which is the maine end of my labours, ſo doe I intreat thee to aſſiſt mee with thy prayers vnto God, that he will aſsiſt mee with his bleſſed ſpirit in the worke of my Miniſtery. And thus hoping I may intreat for a friendly acceptance at thy hands, and to afford me thy good word for my good will, and a fauourable conſtruction for my paines, I doe commend it to the bleſsing of the Almighty, and thee to his gratious protection, wiſhing to thee as to my ſelfe, viz. the mercy of God in Ieſus Chriſt.

Thine in the Lord,

THOMAS HOPKINS.

TVVO SERMONS VPON THE XII. CHAPTER OF THE AVTHOR TO THE HEBREVVES, the sixteenth, and seuenteenth verses thereof.

HEBREVVES 12. 16, 17.

Let there be no fornicator or prophane persons, as Esau, *which for one portion of meate sold his Birth-right.*

For yee know, how that afterward, when he would haue inherited the blessing, he was reiected: For he found no place to repentance, though he sought that blessing with teares.

IMinde not (beloued in Christ) to stand vpon more circumstances then I take fitting for the opening of my Text. Although to haue shewed you my simple iudgement, both as touching the occasion, the Author, the time, and the argument of this Epistle, could not but haue bin profitable for sundry respects: but then must I spend more time then is allowed mee, and I feare, I should abridge you of some things

which I am willing to open vnto you. Wherefore
Verse 5. omitting all these, know you that the Author of this Epistle, hauing in the former part of this Chapter, incouraged them patiently to vndergoe the crosse of afflictions, assuring them that they were no signes of
Verse 6. Gods anger, but rather of his loue, in which they had cause to reioyce: from thence he proceeds to an ex-
Verse 14. hortation, the substance whereof is, that to their holy profession, they would ioyne a godly life and conuersation, charging them to haue care that no sinne might grow amongst them that were professors of the Gos-
Verse 15. pell, calling it by the name of a *Roote of bitternesse*; because that howsoeuer it might be pleasant and sweet at the first, yet it would bring forth bitter fruit at the last. The which exhortation he inforceth, and thereto mooueth by three speciall reasons.

The first, because such are easily to be drawne from that grace they seemed to haue, and one raigning sinne would eate it out.

The second reason was, because hereby they would be very scandalous to the weake, *and Apostates of the whole Church.*

Thirdly, because their examples would be great hinderances to others: yea, and more hurt would ensue by their ill life, then euer they did good by their profession.

Now in the verses read, he goes on with a dehortation, disswading them from such vices, as would bring a scandall to the Church of God. Amongst the rest hee sets downe two: namely, *Fornication* and *Prophanesse*; In the which, whosoeuer liues and delights, shall in the end bring great dishonour to God, slaun-

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der to his owne profession, and hurt to his owne conscience.

The first (I say) he sets downe, is *Fornication*. Whence may arise this question: why he names this sin before many other, which he might haue named? I answer, specially for two causes: The one in regard of the profession: the other in regard of the person. In regard of the profession, because first it dishonours God: not that God will lose one iote of his honor, though he should cast vs all to hell; but my meaning is, he accepts it as a dishonor to him, when such a one that makes profession in mouth, denies the power of it in his life. As the Holy Ghost sharpely reprehendeth the hypocrite, asking him how he durst be so bold as to take his words in his mouth, and not to liue answerable to it in his life. *Psal.50,16, 17.*

Secondly, it opens the mouthes of *Atheists*, causing them to blaspheme the Gospell, who are ready vpon the least occasion to speake euill of it, and such as professe it in sinceritie. So also in regard of the person, because if he be qualified with any grace of Sanctification, it will in time eate it out, and grieue Gods Spirit, though not on the suddaine, yet it will bring him so low, as the worke of Sanctification cannot grow in him. Example wee haue of *Dauid*, who by this was faine to cry to the Lord, to *create a new Spirit in him*; and had thought it would haue cast him out of Gods presence. *2. Sam.12,14* *Psa.51.10.11*

Againe, it may be demanded why the Holy Ghost names not rather Adultery, then Fornication? I answere: First, wee must note that hee doth include it herein, and in all other sinnes of that kinde. Secondly, & specially, because those to whom he did write, were not all marryed, but many, and the most part of them

were single persons. Therefore names he rather the sin of Fornication then Adultery, lest the single persons might take any exceptions against his speech.

The second sinne he dehorts them from, is the sinne of *Prophanenesse*: a sinne many know not, others make light account of it: but the Holy Ghost sets it downe for a grieuous sinne, and a sin of all such as professe the Gospell to bee abhorred. To which end hee sets not downe an example of a Fornicator, because it was an vsuall knowne sinne, and a sinne some men make conscience to shunne and auoid: but he sets downe an example of a prophane person, and hangs vp the picture of a prophane wretch, for a warning to all others.

In which example, wee are to consider of three things: The first is the person, who it was, *viz. Esau*: a man qualified and commended in the Scripture for some gifts of nature, in which I doubt he may goe beyond, and shame many of vs: yet for his prophanenes is recorded as a spectacle of Gods wrath, and branded for a Reprobate. The second is his fact, which was, that *for one portion of meate he sold away his birth-right.* Of which fact we shal heare more in the opening, being like many at this day amongst vs, who sell, and willingly part away with their birth-right for vanities. The third thing is his punishment, which is threefold: First, he is wounded in his conscience with griefe and shame, that hee had no better grace, but to part with such a treasure at so base a price. Secondly, he labours and bestirres himselfe to seeke to recouer it, but all in vaine; for he seeks to his father, who could not helpe him, but not to God, who must haue holpen him, if euer he had had any helpe at all. The third was an vtter

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deniall of mercy, in that he loſt the time in which hee might haue had it; now all the meanes he could vſe for it, would not preuaile to recouer it againe. And ſo falls it out with many at this day, who forſaking the Goſpel for the preſent things of this life, come to ſee their errour how lightly they haue paſſed it away, which wiſh and deſire to recouer their former eſtate, but can neuer preuaile.

Thus much for the opening of the words: the ſumme whereof is, a dehortation from two horrible ſinnes, of ſuch as liue in the boſome of the Church, and make ſhew of religion in outward profeſſion: leſt by forſaking it for the preſent things of this life, they bee not able to recouer it againe. Now let vs come to the inſtructions that may be gathered hence.

And yet before I come to handle them, I hold it very profitable to take the courſe of the Author, namely, to begin with the exhortation, whereon the dehortation is grounded, and that is, to ſtir vs vp to a holy conuerſation, and to ioyne with our profeſſion a holy life, without which, as he ſaith before, *We ſhal neuer ſee God* *Verſ.* 14. to our comfort; and this will make the reſt more profitable to vs. And though many in this City might think or ſhould ſuppoſe it a needleſſe doctrine, yet for my part I take it needfull and profitable to deale with you, as the Holy Ghoſt dealt here with them. In that he labours earneſtly to exhort them to holineſſe of life, in regard of their profeſſion, we are to obſerue, that it muſt be a principall care of thoſe who haue taken vpon them the profeſſion of the Goſpel, to labour to ioyne a holy conuerſation thereunto. The profeſſion muſt not conſiſt in a formall loue and outward ſhew of the Goſ-

pell, but they must expresse and shew the power of it in their liues and conuersations. A thing the Apostle
1.Thes.1.5. commends the Thessalonians for, that the *Gospell was not in word, but in power*, that is, they did aswell practise
2.Pet.1.5. in their liues, as talke of it with their mouthes. And this the Apostle *Peter* labours to exhort those he wrote vnto, that with the *knowledg of faith* in the Gospel, they would *ioyne vertue*, by which he means holines of life: exhorting that they that beleeue well, should liue well, that so their liues might beautifie their profession. It seemes diuers of the Church sent to *Paul* to know his iudgement touching such seruants as were conuerted to the Gospell, how they should behaue themselues to their Infidell Masters. To this he sends an answer to *Ti-*
1.Tim.6.1. *mothy*, commanding, that being bound to them, they should not depart or vse them vnconscionably, but rather to be more carefull in the seruice, and to vse diligence & faithfulnes to them, that so the name of God and his Gospell, be not euill spoken of. A good lesson for such seruants in this City as professe the Gospell, & serue irreligious Masters, not hereby to take a liberty to be idle, careless, and false in word and deede, but so much the rather to be the more careful in their seruice, lest they giue their Masters occasion to speake euill of the name of God and his Gospell.

Now if seruants must be thus carefull towards their Masters that be Atheists, how much more then should euery one that hath giuen his hand and name to the Gospell, be carefull, who hath many to ouerlooke him, and would be glad to take a small occasion to discredit his profession? There are many reasons may be added to presse this doctrine the more vpon our consciences,

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but I will content my selfe with these three.

The first reason is, because a holy life ioyned to an holy profession, will gaine credite in the consciences of Gods people: yea, it will gaine credit also in the consciences of such as be yet vncalled. To which end the Apostle exhorts them to haue their conuersation *honest among the Gentiles, that they which speake euill of them as of euill doers, may by their good works which they shall see, glorifie God in the day of visitation.* By which all you that be Fathers, Mothers, Masters, and Mistresses are exhorted, though you haue vntoward sonnes, vnfaithfull seruants, lyers, swearers, yea such as scorne at your comming to Sermons, and vse of holy exercises in your families, as giuing thanks at meales, prayers, reading of Chapters, &c. yet should your carriage in your liues be such, as that they seeing your Christian behauiour in your shops, in your words, in your dealings, &c. may haue cause to praise God: Yea, if euer the Lord call and conuert them, they shall praise God, that they euer dwelt in such a family, and that euer they came within the doores. *Reas.* 1. 1. *Pet.* 2 12.

The experience hereof God hath shewed daily amongst vs, of many, who in their seruice were deriders of holy duties, and stopped their eares at the instructions of their gouernours, yet the Lord hauing opened their eares, and softned their hearts by his word and spirit, they haue so praised God for his mercy to them, that their Parents by whom they were begotten, and borne, haue not beene so deare to them in their hearts, as their Master and Mistresse, in whose Christian family they were conuerted.

The second reason is, because it will gaine credit to our *Reas.* 2.

our profession. The contrary opens the mouthes of Atheists to slander and discredit the same. One prophane Gospeller doth more harme in the Church, then an hundred Atheists. Wherefore, saith the Preacher, *Dead flies cause to stinke and putrifie the oyntment.* Yea, one dead flie will putrifie a whole box of oyntment, wheras a thousand falling into a barrell of pitch, will do no such harme: So the Gospell is so precious a thing, that the euill example of one professour doth more harme to it, then the example of many Atheists; a thousand drunken companions neuer discredit the Gospell so much as one that professeth well, and liueth ill.

Eccles. 10. 3.

For is it not a thing common amongst vs, that when men see a professour commit any sinne (yea though of infirmity, and of weakenesse, with no purpose to liue in it) doe but marke how they presently labour to discredit, not so much the person of the man, as his profession: For are not these their very words? See, these are our professors and holy men; he is wise that will beleeue what they say; here is a profession indeed: Yea they will not sticke to curse the very booke of God, and blaspheme his Gospell. Therefore if you will be professors, looke to your shops, your families, your counting-houses, your weights and measures, else if you be faulty in these, you will bring more discredit to Religion, then euer you did good with your outward profession.

Reas. 3. The third reason is, because by your ioyning an holy life to a holy profession, it will gaine comfort to your conscience, especially in the time of the departure out of this world. An example we haue of *Ezekias*, who

Esay 38. 3.

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hauing receiued the message of death, is said to turne to the wall, and to put the Lord in mind of his integrity of life, wherein he tooke great comfort. Yea, it will put a man in more comfort, then all the treasures of this world. For what consolation can a man take in worldly things, when he is priuy that he doth lead a vicious and wicked life, and is in danger of Gods wrath.

Now let vs see what vses we are to make of this doctrine. And first it may stop the mouthes of our aduersaries the Papists, who falsly charge vs that wee teach doctrines of liberty to sin: and that the summe of our doctrines is, that so a man beleeue in Christ, it is no matter how he liues. And beloued, I appeale to your owne conscience, how true this is, when we teach that an outward profession (seeme it neuer so sanctified) without a holy life, is odious in Gods sight. And we returne the doctrine of liberty vpon themselues. For be Iudge (men and brethren in Christ) whether this be not a doctrine of licentiousnesse, to teach, that ignorance is the mother of deuotion; that their holy Father may dispence with any sin, be it neuer so great and hainous; that allow the stewes euen at their Popes nose, for the nourishing of whordome. Yea they teach, that all their veniall sinnes (as they terme them) are put away and forgiuen by knocking themselues on the breast, and by saying, God haue mercy vpon me, &c. *Vse* 1.

If this were true, and this liberty granted to sinne, who would make conscience to commit sinne? But let vs know, that these are doctrines of Diuels, and he that hath not care to ioyne an holy life to an holy beleefe, shall one day with the Man wanting the wedding garment, be cast into vtter darkenesse, where *Matth.* 22. 12, 13.

ſhall be weeping and gnaſhing of teeth.

Vſe 2. A ſecond vſe of this doctrine, ſerues to teach vs that be preſent, and all that haue taken the profeſſion of the Goſpel vpon them, to haue care to frame their liues anſwerable thereunto. And this muſt be eſpecially three waies. The firſt, in their words and ſpeeches, which muſt be ſuch as may either conuey good to others, elſe draw good from others. Secondly, in their workes, and that not onely in their generall places, but alſo in their particular callings, whether Magiſtrate, Miniſter, Father, Husband, Maſter, Seruant, &c. The third is, in their recreations, being carefull they vſe lawfull things lawfully. As you that be Gentlemen in your bowling, ſhooting, hawking, hunting: which though they be lawfull recreations, yet that you take heed, leſt you abuſe them, and not to be mirth-mongers, making euery day a day of paſtime and pleaſure.

Vſe 3. A third vſe ſerues to reproue many, who haue taken vpon them the holy profeſſion of Chriſt Ieſus, yet in their liues deny the power of it. And to come home to this Citie, and to this place, in which are aſſembled ſuch as make ſhew of loue to the Goſpell: Anſwer me in your conſciences, where are the ſignes and tokens of a holy life? do your liues anſwer your profeſſion? is it
1. *King.* 2. 28. not with *Ioab*, to murther, and then to runne and take hold of the hornes of the Altar? Nay, with the Iewes, to ſweare, lie, ſteale, commit adulterie, &c. *and to come*
Ier. 7. 9. 12. *and ſtand in this houſe before me, ſaith the Lord?* no more will the Lord allow either of your Bibles vnder your armes, or your prayers in your families, nor your running after Sermons, if your liues be not reformed.

In the Ciuill Law it is well knowne, a long proteſta-

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tion will not releeue a theefe, if he be tainted, and proued guilty of the fact: No more will your protestations and faire speeches releeue you, when your shops, your counting-houses, your houses, your chambers will condemne you. For I appease this day to many of you that heare me, whether the Lord may not truly say to you, as he said by the mouth of his Prophet *Micah*: *Are yet the treasures of wickednes in the house of the wicked, and the scant measure that is abominable?* So say I to thee, Are the treasures of wickednesse in thy house? Is the poore mans pledge, his bed, his gowne, his axe, his spade, his coate in thy house? liuest thou by bribery, extortion, oppression, false weights in thy shop, ballance in thy ware-house, & darest thou take on thee the holy profession of the Gospell? I tell thee, all thy prayers, almes, hearing of the Word, receiuing the Sacraments, are abhorred of God. *Micah, 6. 10.*

In the time of the Law, none might offer the blood of a dog or a swine; yet they were both like the blood of a Lambe: and though the one was accepted, yet the other was abhorred: So let all thy outward profession seeme neuer so holy, yet not ioyned with a holy conuersation, God detests it.

How may the Lord complaine against this Citie, as he did against Samaria? *Come to Bethel and transgresse, to Gilgal: & multiply transgressions: & bring your sacrifices in the morning, & your tithes after three yeeres. And for a thãksgiuing of leaue publish & proclaim the free offrings: for this liketh you, O ye children of Israel, saith the Lord.* In which he taxeth them, for that after many sins committed, they would come in the morning on the Sabbath dayes, and bring an offering, or a tithe, and offer it *Amos 4. 4, 5.*

vp, and then thinke God was well pleased. So how many in this City, all the weeke long, spend it in swearing, lying, oppression, &c. and then on the Lords day come to Church in the morning, and heare a Sermon, and make a shew of louing holy exercises? Oh this likes them well; but this likes not the Lord: for he accounts them hypocrites and dissemblers. Yea, these are they that do more hurt to religion and professors, with their running after Preachers, with their carrying of Bibles, with their holy protestations, and their liues odious, then the common drunkard, whoremonger, vsurer, &c. There is nothing more odious in Gods sight, then that man that carries the lampe of profession, and denieth and disgraceth it by an vnholy life. I end this point with the saying of our Sauiour to his Disciples, and in them, vnto all that take on them the profession of his Name: *Let your light so shine before me, that they may see your good works, & glorifie your father which is in heaue.* And so much for the generall doctrine drawne from the Apostles dealing with the Hebrewes. Now it followes according as it is in the Text.

Mat. 5. 16.

Let there be no fornicator.] You heard before that these words containe a dehortation from such vices, as he knew would bring a scandall to the Gospell; whereof he sets downe two speciall sinnes: The first is here *Fornication.* The reasons wherefore he sets this downe were before shewed vnto vs. As also we heard why he sets downe this sinne, rather then the sinne of adultery, being a sin of an higher degree. Then it resteth we gather what we learne hence: which is, in that he labours to dehort or draw them from this sinne of *fornication*, we learne, that amongst other sinnes, all that liue in the Church

Church of God, and sincerely professe the Gospell of Iesus Christ, must labour by all meanes to shunne and auoide the sinne of fornication, adultery, incest, whoredome, and all of that kinde.

It is too true, that many professing the Gospel, make a light account of fornicatiō: oh they make it but a trick of youth. And it may be one reason of the Apostles dehorting or drawing them from this sinne, being of like account amongst them. But howsoeuer they or we make light account of it, yet the Holy Ghost accounts it a grieuous sin, especially amongst such as professe the Gospell. For he speakes not to Atheists, but to Christians, and such as had taken on them the profession of Christ Iesus & his Gospel. So I, knowing that I preach to such as professe Christ, and outwardly make a shew of louing both him and his word, dehort & draw you from the sinne of fornication, being no small or light sin, but an odious and grieuous sinne. I tell you, a man or woman that haue giuen their names to Christ, and laid their hands to the plow of the Gospel, and yet liue in fornication or adultery, &c. doe liue in a wofull and fearefull estate. And that this sin is a great sin, specially professors, we may see by the words of the Apostle to the Corinthians, who saith, *Be not deceiued, neyther fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners, shal inherit the kingdome of God.* 1.Cor.6.9. Where the Apostle amongst the rascall row of capitall sinnes, placeth fornication as a master-sin, and ring-leader to other sins, and bids them not to *be deceiued*: for as light account as they make of it, yet it wil shut them out of Gods kingdome. And the same Apostle writing

Galath. 5. 19. to the *Galathians*, reckoning vp diuers sins of the flesh, sets fornication in the forefront, almost of all: which he would not haue done, if it had bin a sin of light account. The like you shall reade in his Epistle to the *Ephes. 5. 3.* *Ephesians*, where he hauing exhorted them to holinesse of life, labours to draw them from such vices as would hinder this worke of God in them; amongst which, he begins with the sin of fornication. And this he doth so much the rather, in that it was (of many) not counted a sin of any great reckoning. And so howsoeuer many account it a light sinne at this day, yet know you it is a hainous sinne, and most grieuous in Gods sight.

I would not wish any of you to think, that I do aime at any one particular man, (for it is well knowne I am but a stranger, and God is my witnesse, before whom we do stand, I iudge reuerently of you all) but in discharge of my duty and conscience, I labour to shew you the horribleneſſe of the sin of fornication, and all other of that kinde. The reasons to presse this doctrine vpon our consciences, are diuers.

Reas. 1. The first reason is, because hee that takes pleasure in this sinne, carries the marke of a reprobate. For as it is a principle in nature, to frame our actions to the will and liking of our friend; so is it a principall property of Gods child, to frame his wil to the will of God: & contrariwise a great signe of a wicked man, to frame his actions to his own liking. Now of all actions, a speciall and principall one is, to keepe & possesse our bodies in chastity, according as the Apostle exhorts the *Thessa-* *1. Thess. 4. 3.* *lonians*, telling them, that if they will frame their liues to the will of God, they must *abstaine from fornication, and know how to possesse their vessel in holines and honor.*

A second reason hereof is, because by committing this sinne, there is a kind of worship done to the diuell. *Shall I take* (saith the Apostle) *the members of Christ, and make them the members of an harlot?* Now an harlot is a member of Sathan, so that he that prostrates his body to an harlot, doth prostrate it to the diuell. *Reas.* 2. 1. Cor. 6. 15.

A third reason is, because it is a sin which the Lord specially reserues to be punished by himselfe: It is recorded by the Author to the Hebrewes, who saith, *But whoremongers & adulterers God will iudge.* And the reasons hereof may be specially these two: The former, because the whoremaster and fornicator are growne to such a cunning, as wofull experience shewes: The father he gets a child, and the sonne must take it on him: The master he gets a bastard, and the seruant must marrie her, to blind the world withall. But let them know, though they can hide it from the world, and auoid the punishment of man, yet they cannot hide it from God, who will be reuenged, and seuerely punish it. *Reas.* 3. Heb. 13. 4. *Reas.* 1.

The second reason is, because it goes so light away vnpunished by the Magistrate, therefore the Lord himselfe will take it into his owne hands, who will not let it goe vnpunished. Yet God and your consciences doe know how small an account you make of this sinne. *Reas.* 2.

A fourth reason to dissuade vs from this sin, is, because it brands him that liues in it for an hypocrite, though he make neuer such shew of religion outwardly. This the Preacher shewes, when he saith, *And I finde more bitter thē death, the woman whose heart is as nets & snares, & her hands as bands: He that is good before God, shall be deliuered from her, but the sinner shall be taken by her,* (I pray you reade it, and note it well) giuing vs to vnder- *Reas.* 4.

vnderstand, that by being good before God, is ment a sound, sincere, religious man, whom the Lord will so preserue, that though he may be ouer-taken with this sinne, yet he shall not liue and delight in it. And hence we see, why the Lord permits so many harlots in the land, because there are so many hypocrites amongst vs.

Reas. 5. A fifth reason is, because it is a sin that plucketh the iudgement of God on the land, as the Prophet *Ieremie* *Ier.* 23. 10. saith, that Adultery will *cause the land to mourne*, and as *Hoseah* saith, *The Lord hath a controuersie with the Land*; a capitall sin was, because there was *whoring* committed therein. And for experience we need but looke on this City, on which the Lord continueth one of the arrowes of his wrath, I meane the plague and pestilence. Know ye, that *whoredome* is a capitall sin that prouokes the Lord. For this sin is a speciall meanes to pull downe the wrath of God, to send and continue this kinde of punishment. So that when you heare the plague increase in your Citie, you may thanke the whoremonger for it.

Reas. 6. A sixth reason is, because the *Fornicator* is fit for nothing but for hell: he is neither fit for God, nor for himselfe, nor for the land. Not for God; for all hee doth is accursed: yea, his very prayers he makes, if he make any. Not for himselfe; for thereby he consumes his body, and wasteth his goods, and hastens beggery, or some euill and vntimely end vpon himselfe. Not fit for the Land, for he hastens and procure Gods wrath and heauy displeasure against it.

The vses of this doctrine.

Vse 1. First, it serues for a warning to such as bee tainted with this sinne, that they labour in prayer to God to worke

worke a deteſtation of it in their hearts: and to take heede of the Harlot; for ſhe will not leaue thee, till ſhe haue got the blood of thy ſoule: yea, as *Salomon* ſaith, *Her gheſts are in the depth of Hell*; meaning they are as ſure to goe to Hell, except they repent, as if they were there already. Remember, yet God offers grace, yea this day I ſtand here as Gods miniſter, to intreate thee, as thou haſt any loue to God, any feare of his iudgements, any hope to appeare before Chriſt Ieſus with any comfort, at the day of iudgment, or any care to be ſaued, to get out of this ſinne betimes, elſe be ſure in time it will bring thee to damnation. *Prou. 9. 18.*

A ſecond vſe hereof, ſerues to reproue ſuch as make light account of it, and count it but a tricke of youth. Oh vile forlorne wretch! Is it but a tricke of youth to haue Heauen gates bolted againſt thee? It is but a tricke of youth to pull Gods wrath on thee? It is but a tricke of youth to be a fornicator? I tell thee ſuch tricks will tricke thee to Hell, if they be not preuented by repentance. O ſir, ſayes ſome, I haue ſatisfied the Lord, and done my penance in open Church, amongſt the Congregation. For anſwer: But tell me haſt thou ſatisfied God by repentance? Haſt thou runne to him, and intreated him in Chriſt Ieſus to be ſatisfied? I tell thee, penance in the Church will not keep thee out of Hell, till Gods anger be appeaſed: and it is onely in Chriſt that muſt appeaſe him: and it muſt be faith and repentance in thee, that muſt be the meanes to obtaine it. *Vſe 2.* *Obiect.* *Anſw.*

Others obiect. I meane to marry her, and ſo to make her an amends. For anſwer: Say thou doeſt meane ſo; I deny not but it is a thing both lawfull, and fit to be ſo: But yet till there haue beene repentance wrought *Obiect.* *Anſw.*

in thee for this grieuous sinne, Gods wrath, and Gods curse will follow thee at the heeles. Yea, I say further, that after thou hast marryed her, till there be a reconciliation betweene God and thee, all the time thou hast liued in marriage, thou hast liued a Fornicator.

Is there any here who are priuy in their consciences they haue abused their bodies with their wiues before the solemnizing of Wedlocke, and entrance into that holy ordinance and couenant of God? hast thou repented? hast thou bin grieued from thy heart? then no doubt, thou hast obtained pardon. But if thou haue felt no griefe, no sorrow, no humbling, no teares, but made account all is well, and healed by marriage, know thou, and know thou againe, God wil one day call thee to a new reckoning, and will take vengeance on thee in the depth of Hell.

Vse.3. A third vse hereof is, to such Magistrates as bee put in trust for the punishing of this sinne, they may looke vnto it better then they haue done, and that they let it not go so slenderly punished, or not punished at all, as many of them doe. It is to be lamented at this day, to heare what winking, and what bribing there is to maintaine this sinne. Yea, it is to bee feared, that there bee many French-hoods and veluet-coates maintained by this sinne. Yea, experience doth shew vs, (and by experience I speake it,) how ready many will be to ride and run to Iustices of peace, and Ecclesiasticall courts, to speake, and to countenance out a common Fornicator, and an adulterer; when the same parties in case of wrong done to an honest man, will not set their foote out of the dore, to speake a word to do him any good. Can the Lord forbeare long to punish vs, when this

sinne

ſinne amongſt other ſinnes, eryes loud in the Lords eares for vengeance? No, no, as the Prophet ſaith, *He will viſite for theſe things, and his ſoule will be auenged vpon ſuch a Nation.* *Ierem.* 5. 9.

Or prophane perſon, as Eſau] Now followes the other ſinne, he dehorts and drawes them from, which is *Prophaneneſſe*. And becauſe there were diuers did make light account of it, and many others that did not know what it meant, he ſets downe an example of a man hated of God before he was borne, and being dead, is, as it were, hung vp for a ſpectacle for all prophane men to looke on, ſet out in the booke of *Geneſis*, the 25. 27. 28. Chapters. *Text.*

And hence, before wee proceede to the opening of the ſtorie, we are to obſerue ſomething, in that the Holy Ghoſt ſets before vs the example of a prophane mã. A principall end and drift why the holy Spirit of God ſets before vs examples in the Olde Teſtament, as well as in the New, is not ſo much that men ſhould reade them as ſtories, or therein ſee the ſeueritie of God to others; but for ſpectacles and examples to vs, that wee ſhould take heede of their ſinnes, that mooue the Lord to lay ſuch puniſhments vpon them. The Apoſtle to the Corinthians, hauing ſet downe the rebellion of the Iſraelites, together with their puniſhment, preſently tells the end and vſe of ſuch examples, which was his ſeueritie to them, and to bee warnings to vs, as appeareth in the eleuenth verſe. So the Apoſtle *Iude* tells vs, that Sodom and Gomorah, and the Cities about them, which the Lord deſtroyed for following ſtrange fleſh, were, and are ſet forth for a warning and example to all filthy and beaſtly minded men. So that *Doct.* 3. *1. Cor.* 2. 6. 11.

ſo long as there is a people vpon the earth, ſo long hath the Lord ſet downe in ſcripture examples of his wrath, to fore-warne them of the like ſeuerity againſt them.

And we ſee, that diuers for ſome horrible offences are hung vp in chaines, not onely to ſhew the Kings ſeuerity againſt them, or for men to ſtand gazing vpon them, but for warnings to all his Subiects to take heed they run not into the like offence, leſt they incurre the like puniſhment. And therefore for Murtherers, the Lord hath as it were, hung vp *Cain*; for prophaneneſſe, *Eſau*; for murmurers againſt God and his Miniſters, he hath propoſed *Korah*, *Dathan*, and *Abiram*; *Iudas*, to all Traytors; *Lots* wife, for all Apoſtataes. Theſe and many more are ſet forth for examples to vs. Theſe and many more, are not pictures of Gods anger, only hung vp to be gazed vpon, but to warne vs by their examples, of the ſinnes.

Gen.4.

Gen.27.

Numb.16.

There are diuers reaſons to be ſhewed of this Doctrine, but in that my time is ſo neere ſpent, I will content my ſelfe with one, which is: Becauſe God is not mutable, but the ſame God to vs as to them; and as he hath left them for examples to vs, ſo he can leaue vs for examples to others. If hee doe not, we are the more bound to him, and not to abuſe his patience and long-ſuffering to vs, but rather to meete him in time by repentance.

Reaſon.

The vſe hereof, ſerues to teach vs what vſe we ſhould make in reading the ſtories of Gods iudgements vpon others in the booke of God: not ſo much to wonder at them, that they had no better grace, or to admire the ſeuerity of the Lord againſt them: but to apply it to our ſelues, and to ſay in our hearts; This example

Vſe.

ple is set out to warne mee, to teach me, that if I commit the like sinne, I may feare the like punishment, or worse.

Which reprooues specially two sorts of men at this day: The one is such as in reading diuers Chapters of the Lords iust iudgement against diuers nations, Cities, Kings, Priests, men, women, children, for their sinnes committed against him, make light account of them, as if it no whit concerned them, though their consciences condemne them of the like sinne. They read the story of *Esau*, and of Gods wrath against him for his prophanenesse; yet though they know in their hearts they set more by their pleasure then by preaching; by their gaine then by godlines; by their pottage then by religion; yet it neuer so much as mooues them at all. So againe, how many do reade the story of *Lots* wife, who for her looking backe was turned into a monument of Gods anger, yet themselues are priuy of the decay of their first loue, and with *Demas* haue embraced the world, & yet are no whit dismaied at all? Look vpon her all you that are priuy to your selues and guilty of backsliding in your zeale and loue to the Gospell. She was turned into a pillar of salt, and remaineth a spectacle of Gods vengeance for all such as thou art: Shee was turned into a durate substance, and without speedy repentance, hee will turne thee into a heauy iudgement, and that is hardnes of heart, which is harder then salt; for it is the plague of all plagues. 1. Sort. Gen 27. Gen. 19. 26.

You then that of religious seruants are become irreligious masters: you that are priuy to your hearts, that 10. 20. 30. yeeres agone you were more forward and zealous in Gods worship, and now are decaied and

cold, looking backe to the pleasures and profits of this world, looke on *Lots* wife: shee, as it were, hangs in chaines for a wofull spectacle to behold. Let her moue you to labour to recouer that you haue lost, lest the Lord make you spectacles to others, as shee is made a spectacle to you. And for this Citie and others is Ierusalem in the Scripture to be a perpetuall example: her speciall sinnes were, pride, contempt of Gods word, and abuse of Gods Prophets. Her doome is recorded for England, and for thee London, whose pride is as great, if not greater, then euer hers was. And for whose contempt and abuse of Gods Ministers, it is a wonder the Lord smites not the Land,

Let vs all then hereafter in reading stories of the Lords iudgements on others, make them examples and warnings for vs: else to make account, the same God that was reuenged on them, will not let vs escape.

2. *Sort.* The second sort that this doctrine reproueth, are such, as in setting their children to reade in the Lords booke, they heare the story of *Lots* drunkennesse, of *Dauids* adultery, of *Peters* deniall, and thereby they do blesse themselues, and strengthen and comfort their hearts: yea they haue learned to alledge them as examples to extenuate their sinnes. Am I a drunkard? so was that good man *Lot*. Am I an Adulterer, saies another? so was that man after Gods owne heart, *Dauid*. Shall I dispaire of my saluation, saies the wicked persister in sinne, and reade, the theefe repented on the crosse, and found mercy at the last houre! O vile wretches, who hath bewitched you to peruert Gods word to your destruction? It is as much as to poyson thy soule. Looke on their repentance: *Lot* fell of infirmi-

ty,

tie, and no doubt repented with much griefe: yet looke vpon Gods iudgement vpon that inceſtuous ſeed. Looke vpon *Dauid*; read the 38. Pſalme, it made him crooked; his ſinnes were *as fire in his bones*; hee had not a good day to his death, but the griefe of his ſinnes made him to *roare out*. Thou wouldeſt be loath to buy his ſinne as he did. And as for the example of the theefe: Firſt, the Lord knocked but once, by one Sermon, and he repented: but thou haſt had many Sermons, and haſt had many callings and cryings to thee, yet repented not. Secondly, this is an extraordinary example, and there is not the like in all the Scripture againe. And the end is, that thereby we ſhould neither deſpaire nor preſume: one, that we ſhould not diſpaire, and but one that we ſhould not preſume. This example is for all penitent ſinners, who vpon their repentance may aſſure themſelues, the Lord will receiue them to mercy.

Now if thou canſt promiſe to thy ſelfe the ſame repentance and faith in Chriſt that he had, then mayeſt thou promiſe thy ſelfe the ſame felicitie hee now enioyes.

But looke thou on his fellow, who had no grace to repent, and who hangs as an example to all impenitent wretches to looke vpon, that they deſpiſe not the mercy of God, nor reiect his call by vs, leſt it come to paſſe, that when thou wouldeſt repent, thou canſt not. To thee that doeſt ſtrengthen thy ſelfe in thy ſinne, vpon preſumption of mercy to other, I referre thee to the words that the Lord himſelfe ſpeakes, Deut. 29. 19, 20. *He that when he heareth the words of the curſe, bleſſeth himſelfe in his heart: ſaying: I ſhall haue peace, though I doe* Deut. 29. 19, 20.

doe walke according to the ſtubbornenesſe of mine owne heart; thus adding drunkennesſe to thirſt, the Lord will not be mercifull vnto him, but the wrath of the Lord, and his ielouſie ſhall ſmoake againſt that man, and euery curſe that is written in this Booke, ſhall alight vpon him, &c.

Looke thou on this, and the like threatnings of God againſt ſuch as ſtrengthen their hearts in their ſinne.

Thus much at this time, being loth to be ouer-troubleſome, referring the reſt till euening prayer.

Let vs pray for a bleſſing vpon that wee haue beene taught.

THE

THE SECOND SERMON.

HEBREVVES 12. 16, 17.

Let there be no Fornicator or prophane perſon, as Eſau, *which for one portion, &c.*

YOv haue heard in the forenoone (beloued in Chriſt) the ſumme and drift the Holy Ghoſt aimes at, which is a certaine dehortation, therein diſſwading euery good Chriſtian from two great vices, which hee calles by the names of the *rootes of Bitterneſſe*; which are, *Fornication and Prophaneneſſe.*

Of the one we haue ſpoken: it now reſteth wee ſpeake of the other vice he diſſwades them from. And becauſe I ſuppoſe the moſt of you were preſent in the forenoone, I will not ſtand to make any large repetition of that which was then handled, but onely of ſo much as may make a better preparation to that which ſhall be now deliuered.

You muſt note, that the Holy Ghoſt in his dehorta-

tion from this sinne of *Prophanenesse*, propounds *Esau*, the eldest sonne of *Isaac*, for an example: and hauing set downe the vse and end, euery one should make in the reading of such examples of Gods seueritie in Scripture, (and not to take the *Name of God in vaine*, by either lightly passing by them, as making no vse at all, or else abusing them, to strengthen themselues in their sinnes, by the example of the Lords mercy on others) we proceeded no further in the morning. Now I come to that which followeth, which is, the person that is set forth as an example to all prophane men. It is *Esau*, as you haue heard, the eldest sonne of *Isaac*.

And this may seeme very strange, that *Esau* should be a man hated of God before he was borne, and that he should be hung vp, as an example to all prophane men to take warning by. First, he was honourably descended, for *Abraham* was his Grand-father, & *Isaac* was his Father. Secondly, he was a man whom God had blessed with great riches, and one of the wealthiest in all the Countrey. Thirdly, we doe reade of great blessings to his posteritie, for of him came fourteene Dukes, and were of great account. Yea further, if yee reade in the booke of *Genesis*, of his carriage and behauiour, you shall finde he had diuers good morall vertues and kinde parts in him, and such as (I am in doubt) many of vs come short of, and yet perswade our selues to be good Christians.

Gen. 36. 41.

First, you haue not read of a more louing, kinde, and gentler sonne to his father, then he was: and his Father againe loued him dearely, and more dearely then he did *Iacob*. Secondly, how kinde was he to his brother? who though he went with a full purpose to haue slaine him,

Gen. 33. 8. 4.

him, yet meeting of him, his heart so melted, that he fell on his necke and kissed him: yea, his kindnes was such to his Father, that hearing of his death, came many a mile to performe his last dutie, and to see him buried, and laid him in his graue; yet we read him branded for a cast-away. Gen 35. 29.

Againe, was he a couetous man? Truely no; as may appeare in the story when he met his brother *Iacob*, who offering him a great present, he did refuse it, protesting he had enough; which did argue a minde voide of couetousnesse. Was he proud? no verily: for as we read, when his brother and he could no longer dwell together, he in courtesie gaue place to his yonger brother. What was his sin? was he a drunkard, an adulterer, an vsurer? We do not read that he did liue in any of these grosse sinnes. What then was his sinne? He was a prophane man, and therefore hated of God, and set vp for a spectacle to all the world. Gen. 33. 8, 9.

From whence we may obserue for our instruction: Howsoeuer a man may haue many temporall blessings, and morall vertues, yet being a prophane man, it is not only sufficient to bring seuere punishments vpon him, but he carries a principall brand of a cast-away. I say againe, (and marke it) though a man be come of a most honorable descent; though kind and dutifull to his parents; though rich and wealthy in regard of the things of this life; yea, though he be contented, and be very humble outwardly; yet if he be prophane, he may carry the very *brand of a Reprobate*. So that it is one of the greatest sinnes in the world, to be prophane and irreligious: yea, many Papists (I meane the simple and ignorant Papist) are in better case then a prophane man. *Doct.* 4.

Not that I teach that euery one shall bee saued by his own religion: for as there is but one true God, so there is but one true way by which hee will be worshipped, and by which we shall attaine to saluation, consisting in true reconciling of vs to God in Christ. And I grant the poore deceiued Papist is not in the right way, for he seeks other waies, and depriues himselfe of the righteousnes of God in Christ, going about to establish his owne inuentions. And further, they be Idolaters, and worship stockes and stones, the worke of mens hands, therefore cannot looke to be saued in this way. Yet I say, there is more hope that God wil shew mercy vnto them, then to a prophane person, because they doe it of ignorance, he of presumption: which caused *Peter* to tell the Iewes that they were capable of mercy, because they did it of ignorance.

Act. 17 3.

And this must moue vs to hope well of many of our Ancestors, who liued and dyed in the time of Popery, who no doubt would not haue so beleeued, if they had knowne it not to haue beene the truth which they professed. But the prophane person cannot bee ignorant, but that his course of life is sinne, therefore more hope of such ignorant persons, then of the prophane Atheist. It is not morall vertues, ciuill honestie, kinde natures, that is the way to heauen. Nay a man with these may be a miserable man, except he be sanctified with religion.

We doe not hold (as the Papists falsely charge vs) that good workes are needlesse to saluation. For wee both know and teach, that faith without good workes is dead; and it is a shame if Christians exceede not worldlings: yet we say, that all morall vertues in a man, without

Iam. 2. 14.

without religion, are vnauaileable to saluation, and as *Salomon* saith in another case, they are as a ring of gold in a swines snout. Honesty and ciuility are most pretious Iewels, but they that haue them without religion, are no better then swine. Example of *Nicodemus*, who was accounted a most honest man in the world, an vpright dealer, a common frequenter of the Temple, liberall to the poore, &c. yet our Sauiour told him, it was not his kinde nature, nor his morall vertues, nor his ciuill carriage would bring him to heauen, except he were regenerate and borne a new: that is, except there were another nature wrought in him, and so become religious. *Ioh.* 3.

The like example we haue of the Apostle *Paul*, who bragges of his estate by nature, saying that no man could boast of outward things as he, either of stocke, tribe, kinred, zeale, or righteousnesse of the law: Of the which he saies, he was *vnrebukeable*: that is, no man could iustly detect him, or say so much as blacke was his eye. But when the Lord wrought true religion in his heart, he cries shame on them all, and accounts all but dung in respect of the benefit that comes by religion. *Phil.* 3.4.5.6.7.8.

We must not flatter our hearts with outward ciuility amongst men, but labour to approue them religious towards God. It is not our care and conscience of the second Table, will afford vs one iot of comfort to saluation, except they bee grounded on conscience and respect of the first Table. It is not our detesting and freedome from pride, drunkennesse, whoredome, theft, vsury, slandering, that will be accepted of God, except there be planted in our hearts, a feare of God, a

loue to religion, a conſcience of ſanctifying the Sabboth day, a reforming of families, and inſtructing our children, a hating and abhorring the ſinne of ſwearing, and departing from infidelitie, impenitency, and hardneſſe of heart, which the Lord by his ſpirit workes in thoſe that he makes religious. Yea, if all the morall vertues that can be poſſible, were in a man, yet if theſe be wanting, he is a prophane man, and remaineth in the caſe of damnation. To this end our Sauiour calles the firſt table, the firſt and the greateſt. *The firſt*, becauſe it muſt be preferred in the firſt place, and chiefe roome, before our eating, ſleeping, marrying, riſing, labour, &c. there muſt goe ſome part and dutie of the firſt table. *The greateſt*, becauſe the puniſhment thereof will be greater then the other.

Matth. 22. 38.

Vſe. Now for the vſe of this: Firſt, it teacheth vs to make tryall in our hearts, whether we be infected with this ſinne of prophaneneſſe, or not. And though there be many and ſundry ſignes to try our hearts by, yet I will content my ſelfe with foure things, beſides the chiefeſt of all (which followes in the next words to be ſpoken of) which the Holy Ghoſt hath ſet out and branded *Eſau* withall.

The firſt is his behauiour in the matching himſelfe in marriage, wherein he ſhewed his prophaneneſſe two waies: The firſt, in that he did it without the conſent of his parents, yea ſo, that it was a greefe to his father. The ſecond was, in that in his matching, he had no reſpect to religion, but married diuers wiues which were contrary to him in religion; yea he takes to wife the daughter of *Iſmael*, a man branded for a reprobate as well as himſelfe. This was a ſigne of prophaneneſſe,

Gen. 28. 8.

and

and a sinne that prouoked the Lords wrath against him, being a sinne that caused the Lord to destroy the old world. And how many prophane Parents haue we at this day, that in the matching of their children, respect money, riches, stocke, kindred, friends? be they Papists, Recusants, yea noted drunkards, whoremongers, or vsurers, so they may haue money, lands, or friends, they little regard of what religion they be. Oh lamentable dayes, that after so many yeeres of the preaching of the Gospel in our Land, men should shew themselues so prophane, as to match their children with the enemies of the Lord, and helpe to nourish the brood of Atheists! For what is the cause that there be so many Atheists in our Land? Surely I speake it before God, and his Angels, I doe fully perswade my selfe they are borne and bred by this wicked and accursed matching. And you Parents, note this from me; the Lord in your care of the matching of your children, shewes a manifest signe of his purpose to your posterity. For it is your care principally to match in the feare of God, more respecting religion then money, more the loue of God then carnall friends? then it is a signe God hath a blessing in store for your posteritie. If otherwise, that carnall things be the marke you shoote at; and specially, if you dare venter to match with Gods enemies, and such as he hath warned you of; I protest to you, it is a visible signe God hath a purpose to roote your name from vnder heauen.

And how many prophane youths haue wee at this day, who to the greefe of their Parents, chuse for beauty and affection, and not for religion? To you yong men and maidens, looke with whom you match; let

let your principall care be religion, and the feare of God: let your Parents consent be in your choice. Follow not the example of a prophane man, a reprobate, a man hated of God before he was borne: but imitate such as feare God: so you may expect with comfort the blessing promised of God vpon your labours, wife, and children. And though the world would perswade you to the contrary, yet marke what the Holy Ghost saies, *Lo, thus shal the man be blessed that feareth the Lord.* Thereby giuing vs to vnderstand, howsoeuer it is hard to flesh and blood to be perswaded thereof, yet the truth is, it shall be so, for the Truth it selfe hath spoken it.

Psal. 128. 12. 3.

2. *Thing.* The second thing wherein his prophaneneſſe did appeare, was in that he vsed no prayers. For though he had iust cause to giue himselfe to prayer, yet we do not read he did vse any at all. He had good examples both of his Grand-father, his Father, and his Brother; yet doe we not reade that euer he did once pray. And this the Holy Ghost describes to be one property of a prophane man, in the booke of Psalmes, and of such a one as saith in his *heart, There is no God:* he calles not vpon God. And truly he that neuer vseth to pray, saies in *his heart, there is no God.*

Psal. 14. 4.

And how brands this many in this Citie for *prophane* men, who in their families neuer vse the exercise of prayer? The property of a sincere Christian is to make conscience of prayer, in three seuerall places. The first is in the publike congregation. The second is in his familie. The third is in some secret place, where no eye but of God do behold him. A very hypocrite can make shew of prayer, when he sees other to looke on him, then

then can he lift vp his hands and eyes toward Heauen: but in secret he hath no heart to pray; when the other is ashamed that any should see him at his secret praiers. Are not many faulty herein? God and your conscience doe know you are. Then must I tell you, that herein you carry an euident signe of a prophane man.

The third thing that did set out his prophaneneſſe, was his rash and vnaduised swearing, as appeares in the booke of *Genesis*, who comming from hunting very hungry, turned into his brothers Tent, and spying a pot of pottage, asked him some of them to eate: whereupon *Iacob* seeing a fit time, demanded of him, to sell him his birth-right; he presently yeelded vnto him. 3. *Thing.* Gen. 25. 33.

Then, saith *Iacob*, sweare to me in token of the bargaine; whereat, without any further consideration, hee swore to him, and bound it with an oath. And how many thousands in this Citie are guilty hereof? Let a man come into your shops, and deale with either Master, Mistris, Seruant, Sonne, or Daughter, at euery word comes out an oath. So likewise, there are many others, who vse their oaths, as many vse their Apparell, who to grace their bodies, (as they thinke) get them euery weeke a new suite of Apparell: So they inuent euery weeke new oathes to grace them in their speeches. What argues this, but meere prophaneneſſe, when God hath giuen them tongues, for the setting out of his honour, and they abuse them, to the dishonouring of him?

The fourth thing, was his delight in wicked company, and in the society of the vngodly, as appeares in the booke of *Genesis*; how not content to tarry with 4. *Thing.*

his father and brother in Canaan, he gets him to mount Seir, a most vngodly people. And how doth this bewray many for prophane men at this day, who take their felicitie in the company of swearers, drunkards, whoremongers, swaggerers, and vile companions? I maruell how such can looke to goe to Heauen? For thinke they to keepe company here with such lewd companions, and that God will pester his kingdome with them hereafter? No, no: be sure as the skin is on thy backe, or thy soule in thy body, that the like company thou delightest in here in this life, with the like (I say) thou art to dwell hereafter. For doest thou hope to haue fellowship with Saints in Heauen hereafter, and canst not abide their company here?

Beloued, if any of you be guilty herein, labour in time to get out of it: there is no greater an enemy to sanctification then this, which caused the Apostle *Peter* to giue this as a principall warning to those conuertites; saying, *Saue your selues from this froward generation.* So say I, as you will auoid the marke of a prophane man, saue your selues, and come out of the company of vngodly wretches. Text. *Which for one portion of meate sold his birth-right.* In these words the Holy Ghost sets downe the fact that branded him for a prophane man, *viz.* He sold away his birth-right for one portion of meat. It requires first, we know what this birth-right was; and then the price he had for it. As touching the birth-right, you must note, it stood in diuers priuiledges, especially these fiue: First, he was by nature heire to the couenant, which God had made with *Abraham* his Grand-father, and so came to his Father *Isaac*, who did meane to haue left it with *Esau*; which was: That God

Acts 2.40.

1. *Priuiledge.*

Gen. 17.7.

God would be his God, and the God of his seede after him: Secondly, that Christ according to the flesh should come of him: Thirdly, he was heire to all his Grandfathers, and his Fathers lands: Fourthly, all his brethren and sisters, be they neuer so many, must in his presence shew reuerence to him: Fiftly, hee should haue bin heire to all the land of Canaan; and so at his death, to the kingdome of heauen. But hee most prophanely sold all this away. Now let vs heare the price he sold it for. No doubt he sold it at a great rate, truely for one portion of meate. What portion was it? It was a messe of pottage: Oh prophane wretch, that could find in his heart to sell such a precious pearle, and to part with it, at such a base rate! But this he did, and so lightly did he esteeme these heauenly blessings.

2. Priuiledge.
3. Priuiledge.
4. Priuiledge.
5. Priuiledge.
Gen 25. 34.

From hence we may obserue this instruction: Whosoeuer hee be, that hath his heart so glewed to the present things of this life, as that he preferres them aboue spirituall things belonging to saluation, is not onely a man of a prophane heart, but hath a manifest signe of the curse of God vpon his soule. Example we haue here of this prophane man, who preferred these temporall things aboue his birth-right, and sold it away: And for what did he part it away? why, for to fill his belly: What was the chiefe reason of his hunger? his hunting; hee had taken such pleasure in his hunting, that he was an hungred, and so to fill his belly, hee sold away Gods blessings, and so procured the curse of God on himselfe, and his posteritie. Much like to many at this day, who haue their hearts so set on their pleasure and profit, as that they hunt the blessings of God from their soules. The Holy Ghost by the

Apoſtle *Paul* writing to the Philippians, ſets downe a
*Phil.*3, 19,20 marke to diſcerne betweene a wicked man, and one of Gods children; the one hath his minde fixed on earthly things: but the other hath his minde dayly on the things that doe belong to ſaluation. A warning of this ſin hath our Sauiour giuen vnto vs, in that Parable ſet
*Matth.*22.2, 3,4,5.6,7. downe by the Euangeliſt *Matthew*: where comparing his Father to a ſuppoſed King, that married his Sonne, and made a Feaſt, and ſent his ſeruants to call them that were bidden; but they refuſed, and preferred the things of this life, before the Heauenly Banquet, and made their excuſes. But how tooke the King the matter? he ſent out his men of warre, and deſtroyed them, and burnt vp their Citie. In the ſame caſe it ſtands with vs at this day. God the Father hath married his Sonne Ieſus Chriſt to his Church, at which he makes a great Feaſt: he ſends out his ſeruants the Miniſters to call you by the Word preached; to inuite you to come to the Sacraments; in which there is not onely offered, but really giuen to the worthy receiuer all the benefits that Chriſt hath purchaſed for his Elect: Now if wee contemne, deſpiſe, or wilfully neglect his gracious kindneſſe, and bounteous liberality to vs herein; preferring the things of this life, before theſe heauenly bleſſings; what can we expect, but that iuſtly hee will ſend out hardnes of heart, and impenitency of ſoules, vtterly to deſtroy and damne vs for euer? The reaſons why ſo many ſet heauenly things at a ſmall rate, valew
Reaſ. 1. and lightly eſteeme them, are: Firſt, becauſe the immoderate loue of earthly things, will keepe all loue of heauenly things out of their hearts: To which end the
2.*Iob.* 2.15. Apoſtle ſaith, *If any mã loue the world, the loue of the Father*

ther is not in him. Giuing vs to vnderstand that such as haue their minds and hearts fixed on the things of this life, cannot performe any seruice to God, which hee will delight in; according to the saying of our Sauiour Christ, *No man can serue two Masters, hee cannot serue God and Mammon.* As if he should haue said, hee that sets his heart on the things pertaining to this life, cannot but make light account of the things pertaining to the life to come. The world is said to carry two breasts in her bosome, which are, pleasure & profit, by which she doth nourish many to damnation. When God did curse the Serpent in paradise; for a signe of his curse he told him, he should goe vpon his belly: so it is a visible signe of Gods curse vpon that man who hath his heart set on the earthly things of this life, as his money, his riches, his vanitie, &c. A second reason is, because they feele not the need they stand in of spirituall things: they are like vnto the people which the Prophet *Hosea* speaks of; who being called to repentance, say they be rich, and haue found them out riches; yea they boast there is no iniquity to be found in them: by which they doe measure the fauour of God vnto them by their outward prosperitie. The like is set out by the Laodiceans in the Reuelation, who beeing threatned for their luke-warmenes, answer they be rich, and increased with goods, and had need of nothing, and yet were wretched, poore, blind, and naked. All which sets downe the reason, many preferre earthly things before heauenly, because they feele no neede they haue of them: but flatter their hearts with their outward prosperitie, when as, if euer God do open the eyes of their mindes, they shall see they bee most wretched, poore, blind,

Luk. 16. 13.

Gen. 3. 14.

Reas. 2.

Hosea 12. 8.

Reuel. 3. 16, 17.

blind and naked. So that in their vnregenerate estate,
2. Cor. 2. 14. as the Apostle saith, they cannot see the neede they stand in of heauenly things. Daily experience we may see hereof in many amongst vs; who if you offer them any temporall commodity, belonging eyther to the backe, belly, or pleasure, how ready they be to hearken to you, and runne and ride with you in hope to benefit their estate? But offer the same men any spirituall commodity for their soules, as hearing the word, receiuing the Sacraments, or some worthy bookes to reade and meditate vpon, they turne a deafe eare, and will bee at no paines or cost to entertaine such an offer; and all because they feele not the neede they haue thereof in their soules.

Reas. 3. A third reason is, becausse they feele no sweetenesse in them. Gods children are rauished with them, which
Psal. 19. 10. made *Dauid* to run to the holy assemblies, to meditate daily in Gods word: becausse, as he saith, they were sweeter then hony or the hony-combe; of higher account then the gold, or the fine gold. So contrarily, this makes the other to keepe them away from our assemblies, to neglect holy exercises in their families, as giuing of thanks before their meales, or any ordinary prayers in their houses, becausse they feele no sweetnes in them, nor no profit nor gaine in them.

Vse 1. The vses we are to make hence are: First, that euery one of vs examine our hearts if we bee not guilty herein; preferring the things of this life before the things of the life to come, feeling not any great neede of them, or any sweetnesse in them; then are we men of prophane hearts. And let vs know, though wee may be inriched in the things of this life, yet a full purse, a

full

full coffer, a fat shop, and a leane soule is a signe of Gods curse. Which doth reprooue foure sorts of prophane men in our daies. While I name them, examine your hearts how it stands betweene God and your consciences. Psal. 106. 15.

The first are such as scorne at religion, and at all such as are zealous that way: accounting them a sort of beggerly fooles; and this is, because they see it brings no profit to them, which makes them haue no care to heare the word preached, to pray, to read in their families; and so they scoffe Christians, and flout such as make conscience of holy exercises of religion, publike or priuate. These are meere prophane men. 1. Sort.

The second sort are such as will come now and then to heare the word, and receiue the Sacraments, & think Sunday a good day, and at Easter will come to the Communion, and now and then heare a Sermon; but euery pelting occasion are content to yeeld vnto: sometimes they be sicke; sometimes they be lame; sometimes it is too hot, sometimes it is too cold, preferring their pleasure or profit before holy assemblies in the Congregation: These men are like old harlots, that paint their faces to seeme yong and fresh; so they pretend excuses to colour their prophaneneſſe. If there be any amongst you that can be content Sabbath day after Sabbath to sit idle at home, or busie your selues in your trades, and suffer your places in your seates to be empty, for shame amend it: and if it be not of conscience, yet to auoide the iust title of a prophane man: For the property of a new sanctified man is, to set all excuses, all reasons, yea profit and pleasure aside, for the nourishing of his soule: yea the oftner he heares, the 2. Sort.

more

more he desires; this Sabboth day maketh him to long for the next; the benefit he hath gotten to his soule this Sabboth day, whets his stomacke against the next: but this is cleane contrary in a prophane man.

3. *Sort.* The third sort are such, as can see blessing in the word, and in the sacraments; they can make great shew of louing the word, of entertaining of Preachers, &c. But yet though they haue liued vnder a faithfull Ministery these 10. 20. 30. yeeres, haue little or nothing profited: And that is seene, in that worldly things rule in their hearts, and carry the sway. These are like those our Sauiour speakes of, some haue bought farmes, others haue bought oxen, an other sort haue married a wife: so that though these things be simply lawfull in themselues; yet of them being vnlawfully vsed, are made meanes to alienate their hearts from the best things; therefore they do deserue the name of prophane men, in that they be content to value any thing in this life, aboue the things pertaining to the life to come: To which end our Sauiour telleth vs, that he that hates not his father and mother for his sake, is not worthy of his kingdome; whereby he giues vs to vnderstand, that there must be a readinesse in vs, to value spirituall blessings and spirituall exercises, aboue the deareſt things in this life.

4. *Sort.* The fourth sort are such as thinke all well; and that it is sufficient, in that they haue bin at paines and charges for spirituall things heretofore, but now wax weary; they haue beene zealous, but now grow cold; they haue taken paines, but now take their ease; they haue beene at charges, but now they thinke it better saued; and that it will stoppe a gap in their owne families.

They

They did ioyne with such as were forward in religion; but now with *Demas*, they haue imbraced the world, and turned to swinish pleasures. If this be well examined, how many amongst vs are guilty herein; both of vs in the Ministery, that be Preachers, and of you that be hearers and professors? May it not be said of many when they were Schollers, and at their first entrance into the Ministerie, how painefull, how carefull, how faithfull in their places, by preaching, catechising, and other duties; and now scarse preach monthly or quarterly, but put ouer to deputies? The like may be said by many of you, who when ye were yong men, prentices, batchelers, you did make shew of loue to the Gospell; you would take paines to runne to Sermons; you would haue care of swearing, and made conscience of an Oath, and prophaning the Lords day: But alas now in this Citie, how many religious seruants, are become irreligious Masters, and religious Maidens, become irreligious Mistresses! The Lord open your eyes, that such as know they be guilty, may repent.

A second vse hence, reproues such as in one point of *Esaus* prophaneness iumpe with him, which is, in that he was well content to part with his birth-right, it neuer did trouble him; his care was for the belly: so how many are there in our Land, both in this Citie, and in many places of the Country, can be well content to be without that onely ordinary sanctified Ordinance of God, the preaching of the word? and for worldly respects, willingly subiect themselues vnder such a Ministerie as shall starue their soules? I doe speake it chiefly in respect of many of our Gentlemen, who preferre a *Vse 2.*

a faire house, a pleasant aire, gallant walks, before a faithfull and paincfull Ministery; so they may haue the one, they respect not the enioying of the other. What is this but prophaneneſſe? I say againe, if there be any here this day, Gentleman or Gentlewoman, Knight or Lady, that for a faire house, pleasant aire, fields, barnes, pastures, gardens, orchards, &c. can willingly depart this Citie, or from vnder a sanctified Ministery, and betake their soules to an vnpreaching Minister, and such a one as they would scarse put in trust to keepe their sheepe; they carry a visible signe of the curse of God vpon them; and here I entitle their names amongst the prophane crue.

Vſe. 3. A third vse hence teacheth all Parents, as they looke to haue the blessings of God on their posteritie, to take heed of this sinne, and labour to be religious, and bring vp their children in holy exercises. Therefore *Salomon* *Prou. 22. 6.* cries out so often to parents: teach thy sonne, instruct thy sonne. Now how can they doe this, which cannot teach themselues? You cannot doe greater iniury to your children, or be greater enemies to them, then to liue prophane liues. Better is the sonne of the veriest begger in your City, being both religious, then the son of the wealthiest man in your Citie, being both prophane: for if thou be irreligious, thou hast done as much as lyeth in thee to beget an hell-hound; and it must be a supernaturall worke of God to alter the nature of the same.

To you godly parents that loue religion, and hate prophaneneſſe. Art a rich man, and traineſt vp thy son in religion? Be of comfort; whileſt thou liueſt, thou shalt haue ioy, and when thou dieſt, thou shalt leaue them

them to one, that is like long to enioy them. Art thou a poore man, art religious, fearing God, and walking sincerely and vprightly in thy calling; hast many children, and nothing to leaue them? Be of good comfort, thou shalt leaue them the blessing of God. I know it is hard for many to beleeue this, but the Holy Ghost hath spoken it, and left it for vs to beleeue. Againe, to thee that hast gotten great store of gold, goods, lands, liuings. Art a prophane man? thou mayest liue with sorrow enough, and die thou shalt with a wofull heart. Doest thinke those goods and riches thou hast scraped together, with vexing the body, and venturing the soule to the Diuell, shall long be enioyed? When was there euer any rich man, or where is any that can come out and say, he euer saw the fourth generation of a prophane man prosper? No, no, the Lord will curse them, and blow vpon them, they shall not prosper. It is religion must bring the blessing of God vpon them, and their posteritie. *Psal. 128. 3, 4.*

Againe, you that are children, pray, pray daily to the Lord to worke religious hearts in your Parents; and reioyce & be glad to see your fathers giue thanks before meales, and downe vpon their knees to prayer, before they goe to their beds; for this will turne to blessings vpon you, if you be carefull to follow their steps; and though thy father dye a begger, yet assure thy selfe, he shal leaue thee the blessing of the Lord. *I haue bin yong* (saith *Dauid*) *and now am old, yet saw I neuer the righteous forsaken nor his seede begging their bread*; not meaning that it was impossible that a righteous mans child should goe a begging; but that it is a thing that is very rare, and that he was now fourescore yeeres of age, *Psal. 37. 25.*

yet he did neuer in all his life see it: And so haue many men liued till they haue bin of great yeeres, yet haue they seldome or not at all, seene any such thing come to passe.

Lastly, to such others as know they shall haue great possessions left them by prophane Parents, and such as prefer their treasure, their pleasure, and earthly things, before any spirituall duties to God: as experience in many, you shall see them neuer carefull to giue thanks at their meales, neuer are vpon their knees in prayer in their families; but are swearers, prophaners of the Lords Sabboth, vsurers, drunkards; and let them tremble to be heires to such wretches: For if it please not God to worke supernaturally on thee, thou maiest not onely curse the day that euer thou wast begotten of them; but God shortly will sweepe either thee or thine away with the besome of his wrath. And once againe, I exhort all you that be Parents, labour to be religious, and to bring vp your children in godly education; else you may feare that your bones shall not bee so soone rotten, as the Lord will rot and roote out your posterity and name from vnder heauen.

Text. v. 17. *For ye know, how that afterward also when he would haue inherited the blessing, he was reiected.* And now come we to the third point, which is, to the punishment: which as you heard, is threefold. The first is, 1 a certaine griefe and shame that he had left & sold his 2 birth-right away. Secondly, how he would faine haue had it againe, shewing outward signes of Repentance, and labours to recouer it, but all in vaine. The third 3 is, that hauing wilfully lost the time of grace, he procured a perpetuall denyall of mercy. For the first, *Esau* hauing

hauing thought hee had made a good exchange with his brother, yet at length come to see the losse, and it shames him and wounds him in his conscience, that for so base a price he had parted with his birth-right; but all too late.

Where we may obserue; howsoeuer prophane men doe muffle vp their consciences, and take it a good exchange to part lightly away with spirituall blessings for temporall pleasures, yet a day will come they shall see their losse, and it shall vexe and torment them in their consciences, they had no better grace but to part with them at so low a rate. As example of this cast-away, who at the first comming from his hunting, and hauing sold his brother his birth-right (yea, partly in contempt,) it is said, he rose merrily, as one that had thought hee had made a good exchange: but afterwards when he perceiued his losse in comming to his father in hope of a blessing, and that his father told him he had blessed *Iacob*, and he must be blessed: then hee cries out, Oh blesse me also father, blesse mee; as if hee should haue said, I hope his subtiltie shall not disinherit me. Alas, I had but a messe of pottage in my neede, and must I lose birth-right, and blessing, and all? Thus this wofull wretch comes to see his losse; which before he made so light account of. Now his conscience wounds him: Now the curse of God pulls away the scale of his conscience, and he sees his folly. The like example we haue of *Balaam*, who though he had liued a couetous wretch, and had lightly regarded the way of righteousnes, yet in the end he wisheth to die the death of the righteous: Euen so many at this day; they spend their time in the vanitie of the world, contemning the

Doct. 6.

Gen. 25. 34.

Gen. 27. 34.

Num.

call and offer of the Lord: neglecting and despising many holy meetings, many sermons, many sacraments, for to giue a little pleasure, ease, and profit, accounting such but fooles that run to Sermons. But let such know the Lord will vncrust that conscience of theirs; and then they shall curse their pleasures, their profits, their walking in the fields, that were meanes to draw them away from our assemblies in the congregation; then wil they be ready to curse themselues they had no better grace, they could not see their follies; but to prefer their couetousnesse, drunkennesse, whoredome, vsury, pastimes, playes, &c. before the heauenly way of saluation. *Iudas* thought he had sped wel when he had gotte thirty pence for a kisse: but when hee came to see that he had sold his saluation for mony, he was so wounded in his conscience, that hee could not rest till hee had bought a halter and hanged himselfe. And so will bee the state of all prophane men; when the crust of their conscience is remooued, and they come to see their wofull change, they shall finde as the holy Ghost saith in the case of adulterers: hee shall finde a wound in his soule, that (without repentance) shall neuer be put out.

Matth. 26. 15.

Mar. 7. 27. 34 35.

Prou. 6. 33.

Reas. 1. The reasons hereof are: First, because the noblest parts of their soules are drowned, their iudgements, their mindes, their wills and affections; all which time their conscience lyes a sleepe. But when God either by his word or iudgements awakes them, their conscience starts vp, and flyes in their faces, and they say to their sinne, as *Ahab* sayd to *Eliah*: *Hast thou found me ô thou mine enemie?* And so how euer men can so lightly sell away Gods blessings at so base a rate, yet the sinne of prophaneness will finde them out in the end.

1. *King.* 21. 20

A second reason hereof is, because hereby God will haue them to iustifie him in his iudgements, & say with *Adonibezek*, that God hath iustly rewarded them for their prophaneneſſe. And how doth this daily fall out in many, who in time of Gods hand on them, cry out vpon the loſſe of time, that they had no better grace then to ſell away their ſoules for pleaſure, idleneſſe, paſtime and vanity? Yea, it is not the cry of all condemned perſons vpon the gallows, to cry out of their graceleſſe prophaning the Lords Sabbath? Thus will the Lord be iuſt when he ſpeakes, and pure when he iudgeth. So that how euer prophane men flatter themſelues in their owne eyes, yea, and plead for their ſinne; yet as the holy Ghoſt ſaith, their iniquity wil find them out. And though they thinke that money well gained, and that time well ſpent, that is gotten with the loſſe of godly exerciſes, yet ſhall they come one day to iuſtifie the Lord, when their prophaneneſſe ſhall finde them out. Let vs come to the vſes to be made hence. *Reaſ.* 2. *Iudg.* 1. 7. *Pſal.* 51. 4. *Pſal.* 36. 2.

And firſt, it ſerues for a terror to thoſe that doe bury their ſoules in the things of this life, as it is to be feared too many doe in this Citie, who like *Eſau*, yea worſe then *Eſau*, ſell away in contempt many godly exerciſes on this day, at a lower and baſer rate than he ſolde his birth-right: he had ſome thing, but they nothing but a little pleaſure, that God knoweth ſoone vaniſheth away. *Iudas* ſold his Maſter for thirtie pence; but there are many thirties in this Citie, that will ſell thirty Sermons for leſſe than thirtie pence. Let vs come to a more neere examination of our ſelues, and trie how guiltie wee are herein. And this will appeare more plaine, by ſetting down ſuch things as layd open *Eſau's* *Vſe.* 1.

contempt

contempt of his birth-right. The first was his willingnesse to part from it, and to be without it; he neuer stood long debating the matter with his brother; but well content to depart with it. And so at this day amongst vs, how many are they that willingly & cheerefully can be content to be without the preaching of the word, and shroud themselues where it is wanting! how it stands with you, be Iudge your selues. But I know, in diuers places of the Country, many of our Gentlemen can well be content to put vp with quarter Sermons; yea, to starue their soules, and commit the keeping of them to those who be more fitter for a beetle and a wedge, then for any office in the Ministerie: yea further, they thinke too great a paines, and too much toile to ride but two miles on the Lords day for the food of their soules; when the same men cannot bee content, vnlesse they haue two or three meales the same day for the pampering of their bodies: let such know, herein he shewes himselfe a prophane man.

2. The second thing *Esau* shewed his contempt in, was, his parting with it at so base a price. For was it euer read of any that sold such a pretious treasure at so low a rate? which was (as before you haue heard) the inheritance of his father *Isaac*, and grandfather *Abraham*, yea, the godly & faithfull promises of God, & chiefly the kingdome of heauen, and all for a messe of pottage. We doe greatly wonder at this, and no marueil. Yet there are amongst vs that sell away the couenant and promises made to them in Iesus Christ, at a lesse rate then a messe of pottage; which they do account a trifle. And what canst thou make of thy pleasure, pastime, walking in the fields, idlenesse, sleeping? and I tell thee they are farre

farre worſe then pottage, in reſpect of heauenly things. Is not this a wonderfull thing, that men created after the image of God, and ſpecially to aduance his honor, ſhould no more eſteeme of the precious pearles offered to them out of the Goſpell, then ſwine doe of Iewels? Like the Gadarens, that eſteeme more of their pigges, then preaching: And like little children, that eſteeme more their rattles and bables, then they doe a bagge of gold. As euen experience ſhewes in many in this your Citie, that can walke in the ſtreets, and by the Church-dores, and ſee the Preacher in the Pulpit; yet in contempt can paſſe by, preferring ſome worldly matter before the pearle of the Goſpell.

It may be ſome may obiect, and ſay: If they do, they be honeſt men; they go (I warrant you) about no vnhoneſt action. To which, I anſwer: Say they be ſo, and ſay they doe not: So I may ſay, that *Eſaus* eating of his pottage, was in it ſelfe no vnhoneſt or vnlawfull act: yet if with *Eſau*, they doe in their hearts preferre their walking on their buſineſſe, before theſe holy meetings; it argues their contempt to Gods ordinance, and ſpots them with prophaneneſſe. *Obiect.*

The third thing, wherein he ſhewed his contempt, was the addition he made in parting with it, which was that vpō the demand of *Iacob* his brother to him for it: Why, ſayes he; Lo, I almoſt dead, what is then this birth-right to mee? How like to this in effect, are the ſpeeches of many of our ſwaggerers at this day? Come (ſay they) let vs be merry, whileſt we may. Sorrow, hang ſorrow, when we be dead, all the world is dead with vs. Another ſort, in ſeeing Chriſtians out of an honeſt heart, goe to the Church to heare the word, *Answ.*

which is the foode of their soules, let them take their Sermons to themselues, and the diuell giue them good of them, for I will haue my pleasure in despight of their hearts, and I will take the time whilest I may. But God will one day waken the consciences of such prophane men, and it will wound and grieue them at their hearts, that they had no better grace, but to sell away their birth-right.

Vse 2. A second vse hereof, serues for an admonition to you all, to take heede you harbour not this sinne, lest you come to see it with griefe & shame, when it is too late. To thee then, that art priuy to thine heart, thou preferrest this day the selling of thy worldly commodities in thy shop, or the working secretly in thine house (as too many of you do) of thy Trade and occupation before the holy assemblies; I tell thee, accursed is that gaine so gotten. Take heede of three dangerous enemies, to

1 draw thee to prophaneness. The first is carnall reason, which will labour to withdraw thee from loue and delight in religion; putting into thy minde, that as there is nothing gotten by being religious; so there is much

2 danger gotten by being too forward. The second is the world, which will labour to perswade thee from being too precise and forward in running to Sermons; for it will hinder thee of much pleasure and profit, that otherwise thou mightest haue; yea, and if thou looke not to it in time, it will bring thee to beggery: and that it is the property of an Infidell not to prouide for wife and children. This is a dangerous enemie, and doth preuaile with many.

3 The third enemy is irreligious friends, the neerer the worse. A religious yong man cannot haue a greater enemy

enemy to draw him to prophaneneſſe, then an irreligious Father, or mother, or brother, or ſiſter: A religious husband cannot haue a more peſtilent enemy to coole his zeale and loue to religion, then an irreligious wife. Set downe this for a certainty, you that bee religious, that your greateſt enemies ſhall be thoſe of your owne houſe that be irreligious.

A third vſe hereof is, to incourage vs all to goe on boldly in our profeſſion, notwithſtanding the ſcoffes and taunts wee ſhall haue of prophane men. Oh let them alone, this is their time: for howſoeuer now they doe laugh at vs, to ſee vs looſe ſo much pleaſure and profit, as they think we might get; yet a day will come, the Lord himſelfe will laugh at them, to ſee their folly. To thee that ſcorneſt and mockeſt at ſuch as ſerue the Lord in ſinceritie of heart; if a man ſhould call thee villaine and foole, thou wouldeſt bee angry: but the holy man *Iob* ſayes thou art ſo: and all ſuch as thou art. Of all the markes of a caſt-away, one of them is to be tainted with the ſinne of ſcorning at a godly man, for his ſeruice to God. It was the marke that *Iſmael* was branded withall, and ſent him to Hell, becauſe he was a mocker of *Iſaac*. I tell thee, God accounts he hath no greater enemies then ſuch: As example of the meſſengers that came from *Ahaziah*, who in mocking ſort flouted the Prophet, calling him in ſcorne, *Man of God*; but were puniſhed with fire from heauen. The like we reade of 42. Children, that were deuoured of two Beares, for mocking *Eliſha*, the Lords Prophet. But hearken thou what the Lord ſaith, which is, *That he will whet his glittering ſword, & his hand ſhall take hold on iudgment, & execute vengeance on his enemies, & will*

Vſe. 3.

Prou. 1. 24.

Iob 30. 8.

Gen. 21. 9.

2. *King.* 9. 10, 11, 12.

Deut 32. 4.

reward them that hate me. Amongst which enemies, in one of the chiefest number he accounts a scorner.

Text. *He was reiected, for he found no place, &c.* Now followes the second degree of his punishment; which is, how he labours to obtaine it againe; yea, he goes so farre, that he weepes for the losse of it, yet all in vaine.

Doct. Whence we are to obserue for our instructiō; that many a ciuill man may goe very farre in outward signes and shew of repentance, yet liue hated of God. This lesson is wel to be marked of vs, because there be many at this day which liue amongst vs, who if they can performe any outward shew of repentance, as to sigh, or groane, and specially to shed teares; doe thinke they haue waded farre in repentance. But wee must learne that it is not outward shewes will serue; for reprobates may go far in shewes of saluation, yet shall come short and neuer obtaine it. Consider of *Esau*, in seeking the blessing: he went to his Father, he fell vpon his knees, he cryed out for very griefe, he was ashamed hee had so lightly, & at such a rate passed away his birth-right; he wept, he shed teares. Who would haue thought but this repentance had bin sound? Did either *Mary*, or *Peter*, or the Theefe in outward shew goe any further, or much beyond him? Yet theirs was true repentance, and accepted of God; but his was counterfet, and he, and it, both reiected. Example wee haue of *Orpah*, the sister of *Ruth*; how she went farre in shew, she leaues her countrey, she trauels along, she weepes as well as *Ruth*, yet in the end a few words and reasons perswade her to turne backe: So there are many can make a faire shew in matters of Faith and Repentance, but either carnall reasons, or irreligious friends,

Gen.37.34.38

Ruth.1.7.14.

or

or one thing or other drawes them quite away. This appeares in that vnpardonable ſinne, where is ſhewed, Heb. 6. how, firſt, they may be inlightned with vs, indued with knowledge and vnderſtanding of the word that hath beene preached vnto them. Secondly, they may taſte of the heauenly gift; that is, they may gladly receiue the word, and reioyce in it; as our Sauiour deſcribes in Luk. 8.13. the parable of the ſeed caſt into ſtony ground. Thirdly, they may be partakers of the Holy Ghoſt, that is, of 3 diuers graces of the Spirit, as namely, lightned with knowledge, and ioy in their vnderſtanding, as alſo of gifts of preaching, of tongues, and the like.

Fourthly, they may taſte of the good word of God, 4 that is, they may not only know God by the law, which is fearefull to the ſinner; but by a more ſweete vnderſtanding of the Goſpel, which ſaith, *Come vnto me all ye that trauell and be heauy laden*, ſo calling it thee good word of God, as that glad tidings of ſaluation.

Fiftly, they may taſte of the powers of the world to come, that is, they may know and confeſſe that the end 5 of the Goſpell is eternall life to all that faithfully beleeue and liue in it. Thus may we ſee how farre ſuch a one as may commit the ſinne againſt the Holy Ghoſt may go and make ſhew in the way of ſaluation. Another example we haue in *Herod*; who is ſaid to heare Mark. 6.20. *Iohn Baptiſt*; yea farther, he heard him gladly, yea he did reuerence him: yea, which is more, hee reformed many things by his preaching to him that before were amiſſe; yet caſt away and forſaken of God. So a very caſt-away may goe farre in many things: As firſt in his calling, he may heare the word, he may vnderſtand it, aſſent to it, ioy in it, practiſe ſome duties commanded

by it, yet to be but a ſauour of death vnto death to him.

2 Secondly, he may go farre in faith, he may beleeue the word, beleeue the promiſes of the Goſpell, beleeue Chriſt died for ſinners, yea and hope he is one of them that Chriſt died for; yet profit him nothing. Thirdly,

3 he may go farre in repentance: for he may confeſſe his ſinnes, he may feele prickes in his conſcience, he may haue a ſorrow in his heart for them, he may weepe and ſhed teares for them, yea, he may promiſe to amend, yea, make ſome ſatisfaction for wrongs done; yet be

4 farre from ſaluation. Fourthly, he may go farre in outward ſhew of an holy life; he may be a iuſt dealer, an ordinarie goer to the Church, a good pay-maſter, a releeuer of the poore, a bountifull houſe-keeper: yet in the end for all theſe you may goe to hell.

Reaſon. A reaſon of this doctrine, that hypocrites can goe ſo farre in theſe, is, becauſe it pleaſeth him very well to make a faire ſhew, for that vſually they be grounded vpon worldly cauſes, that likes him well; as praiſe of men, or pleaſure, or profit and gaine: and the diuell will be ready to flatter him, perſwading him he muſt needs be ſaued; for that there be many that hope of ſaluation that come ſhort of his eſtate.

Vſe 3. Now let vs ſee what vſe we are to make of this duty. And firſt, it teacheth vs not to content our ſelues with outward ſhewes, nor inward motions, vnleſſe they proceed from the ſpirit of ſanctification. And that this may be the more profitable to vs, I will handle two

1 things: The firſt, to ſet ſome differences betweene ſuch as may haue the foure former gifts, yet not be ſanctifi-

2 ed vnto them. Secondly, to ſet downe foure ſanctified graces, which no reprobate can attaine vnto. For the

firſt:

firſt: You haue heard how he may be called, and what therein he may performe: but here he failes, he cannot yeeld willing obedience to all the commandements of God, his calling is not effectuall to worke in loue to all, an obedience to all; he will diſpenſe with ſome. 1

Secondly, you heard how farre he may goe in faith: But the elect go not only ſo farre, but they goe further, which he wanteth, and that is, an aſſured perſwaſion in his heart, that the promiſes of the Goſpell, ſpecially do belong to him; and that Chriſt died for him; and he applies him, with all the benefits of his paſſion to him, and to his ſaluation. This is not taſting of Chriſt and his merits, but it is feeding on them, and ſo are nouriſhed to ſaluation. 2

Thirdly, you heard how farre they may goe in repentance: but they want the pith and the marrow of true repentance, and they faile, ſpecially in three things. 3

The firſt is, in the ground of true repentance. The reprobate, he euer lookes vpon the ſhame and puniſhment his ſinne will bring him vnto: but the Elect, hee lookes euer to the loſſe of Gods fauour and loue towards him: The one lookes vpon himſelfe diſtreſſed, the other looketh on God offended. 1

The ſecond is, they faile in the purpoſe. For the purpoſe and promiſe of amendment of the hypocrite, is but in his tongue; by which he will promiſe much: As the Prophet ſaith; *You ſaid, you would not tranſgres, but yet you offer to your Idols, & greeue me with your ſins.* *Pſal. 78. 34.* And the like the Prophet *Dauid* ſaith of the Iſraelites in the Pſalmes, *When he ſlew them, they ſought him, &c.* But *Verſe 36.* 2

it

it followes presently: *But they flattered him with their mouth, and dissembled with him with their tongue.* But the purpose of the other is not so much in his tongue, as in his heart, he doth carry an vnfained purpose in his heart to amend, and he doth endeauour in his life, neuer to fall into the like sinnes, which before hee did liue in.

3. The third is, they faile in the time. The time of an hypocrite is for a fit, like a morning deaw. For when God remooues his punishment from them, they presently remooue their repentance from him: but the time of the other is daily and continueth: yea euery day, they make it a day of repentance: And as they doe renew their sinnes, so doe they renew their repentance.

4. Fourthly, you heard how farre the hypocrite might goe in outward shew of sanctitie and holinesse of life: But the Elect contents not himselfe with outward shewes to men; but labours and striues, that his secret actions may be aswell approued vnto God, as his outward actions with men. And thereupon is as fearefull to commit sinne in secret as openly; yea, as fearefull to commit sinne in his secret closet, as in the open market place.

Now followes the second thing, viz. To set you downe foure principall sanctified graces, by the which euery one of vs may iudge of his estate to saluation.

1. The first is, he will suffer no sinne to raigne, and to domineere in him, that is, he will not liue with delight and willing consent in any one sinne whatsoeuer, be it neuer so pleasurable or profitable to him. And this is commonly in euery man that is not regenerate. They haue

haue the ſeed of Gods Spirit in them; therfore they can commit no ſuch ſinne. They may ſinne of ignorance, yea, of knowledge, and of preſumption, but yet it ſhall haue no dominion ouer them, they lie not in it, or delight in it, but trauell, and take no reſt, till they be at peace with God in their hearts by prayer, and doe not giue ouer, till they feele aſſurance of pardon.

The ſecond is, an holy combat and fight: for the Elect are partly fleſh, and partly ſpirit, and theſe two are as oppoſite as light and darknes; ſtill ſtriuing and fighting in the regenerate, to get the victory. I grant there is a kind of ſtrife and combat in the vnregenerate man, but that is betweene the heart and conſcience, vpon the committing ſome groſſe ſinne: but the other is betweene the minde and the minde, the will and the will, the affection and the affections, the regenerate part, againſt the vnregenerate part, and this daily vpon the temptation of any ſin. And this is perceiued by their carriage, both before the ſinne, in the temptation of it, in the act of ſinning, and after the ſinne committed. Before the ſinne haled and pulled to it, their will partly vnwilling, and partly willing; the minde partly ſet on it, and partly againſt it; the affections partly liking of it, and partly hating it. Now if the vnregenerate part get the victorie, and they fall into the act of ſinning, they finde a terror and feare, and a very vnwillingneſſe in it. So the act being committed (as you heard before) they haſten out of it, he gets him into one corner or other, he cries, he weepes; he ſighes, he grones, that he hath offended ſo louing a Father, intreating God that he will aide him by his Spirit, ſo as he neuer fall into the like againe.

The third is, that vpon any correcting hand of God vpon them, and euen then when he punisheth sore, whereby he seemes to frowne vpon them, they can run to him in prayer, & make their mone to him: as example of *Dauid*, who cryes out, *O Lord rebuke me not in thine anger, neither chasten me in thy displeasure*: Though the Lord seeme to be angry by afflicting of them, yet they runne to him as to a Father. It greeues them to see their Father displeased: being like to a louing son, who greeues to see his Father angry: yea, euery wrinkle in his Fathers brow makes him to feare; yet so, as that it is grounded on loue, and therefore runnes vpon his knees to him for pardon. So is it with Gods children, though their Father chastise them with heauy and bitter afflictions, yet they run to their Father with this perswasion, that though they haue failed in the dutie of a Sonne, yet he cannot faile in the affection of a Father. Contrary to this, the hypocrite and vnregenerate man, vnder Gods heauy hand vpon him, or his wife, children, goods, &c. he runnes from God, fleeing from him as from a Tyrant, and betakes him to his money, friends, sports, and merry companions: yea, to witches, coniurers, wizards, or any vnlawfull course, if they haue hope of releefe.

Psal. 6. 1.

4 The fourth, is a ioy and delight to meete the Lord in those places, and by those meanes he doth vsually meete his in. It is true, Gods presence is in all places, but yet he is said to be more ordinary present in those places where his word is preached, where there are holy and religious exercises, of prayer, meditations, conference of Scripture, singing of Psalmes, or the like. Indeede, hypocrites will come to Church, but it is not with

with ioy, and with delight, it is not of conſcience to meete the Lord, to hearken what he ſaith vnto them, and to put it in practiſe in their liues; but rather ſome worldly buſines driues them, or for cuſtome, or neighbourhood, or to auoide the name of a Papiſt.

A ſecond vſe hereof, ſerues for the reproofe of two ſorts of Hypocrites, and firſt,

Thoſe who take themſelues good Chriſtians, and in good ſtate, if they liue a ciuill life, eſpecially, if they can make a faire ſhew of louing religion, and can talke of it, though their conſcience accuſe them of ſome ſin they do liue in, and they can ſay to themſelues, as *Lot* ſaid by *Zoar*, Oh, is it not a little one. But harken to me, thou that thinkeſt it a ſmall matter to liue in one: I tell thee, liue and die impenitent in that one, and it will bee thy deſtruction. Did not *Herod* make outward ſhew of many things? yet becauſe he would not leaue that one ſinne of inceſt, God caſt him off, and reiected him. I tell thee, one hole in a ſhip, will in a ſhort time ſinke the whole ſhip. Tell me, thou that with thy outward holines liueſt an vſurer, a drunkard, a careleſſe wretch; dareſt drinke but one dram of poyſon? ſo one raging ſin will bring thee to hell. 1. Gen. 19.

The ſecond ſort are thoſe, who hauing ſinned, and liue in ſome raging ſinne, yet if they can now and then thruſt out a few teares, think it good repentãce, & haue repented in an high degree. But alas, they bee much deceiued, for their teares bee but hypocriticall. And that appeares, in that either they be ſhed in aduerſitie, as were, *Sauls*, *Iudas*, *Eſaus*; or elſe in the Congregation at the Sermons, as hypocrites do; but in their cloſets or in ſecret, they cannot ſhed one teare. I tell thee, deceiue 2.

not thy selfe, for teares be no more signes of true repentance then are words.

Text. *He was reiected.* Now followes the third degree of his punishment, which is, that hauing set the time of mercy so light, he is now denyed, though hee vseth meanes to obtaine it. The date is out, the glasse is runne, therefore no meanes will preuaile.

Doct. 8. Whence we doe learne, that such as by their prophanenesse doe wilfully refuse the offer of Gods mercy, and doe preferre their pleasures and profits before it, may run so far, that all the meanes they can vse shall

Hosea 6.4. neuer obtaine mercy at the hands of God. I say, as there is a time in which the Lord will wooe vs, yea, he sends his Ministers to intreate vs: yea, hee will chide and expostulate the matter with vs, why wee will not accept of his mercy: so there is, and will be a time, that after the refusing of grace, and contemning of mercy offered; the Lord will shut vp and bolt vp the gate of mercy, so as he will not bee intreated at our hands any

Psal. 25.7.8. more. This is prooued to vs by the Prophet *Dauid*, in one of the Psalmes, where he exhorts the people, that they will take and accept, of the time the Lord offers them, lest it come to passe by their contempt, and refusing the time of grace, the Lord cast them off, and reiect them. I deny not, but that in respect of vs, till God haue manifested his wil, there is hope; but in respect of Gods secret Decree, the time of Gods mercy may bee out, euen during this life: therefore when mercy is offered, we must take heede we wilfully contemne it not, lest we prouoke the Lord to be gone, and vtterly reiect vs. One of the fearefullest signes of a cast-away is, to delay and put off the Lords gracious offer of mercy, as wee read

read of *Pharaoh*, who when *Moſes* offered himſelfe to pray to the Lord for him, he put it off till the next morrow; ſo hee that hath the graces and mercies of God offered him to day, and puts them off from his youth to his age, and from his old daies to his death-bed, may iuſtly feare an vtter reiection, euen then when he hopes of moſt comfort. For the further preſſing this doctrine in our conſciences, let vs obſerue ſome places of Scripture. And firſt, let vs ſee what the Lord ſaith to ſuch as deſpiſe Wiſedomes call, being of three ſorts: The firſt, that like fooles cõtent themſelues with ignorance: The ſecond, that ſcoffe at the Lords offer by his ſeruants: The third, which are carried away by their owne luſts. *Becauſe I haue called, and ye refuſed, I haue ſtretched out mine hand, and none would regard. And then ſhall they call vpon me, but I will not anſwer: they ſhal ſeek me early, but they ſhall not find me.* Noting, that as they refuſed the time in which he called, ſo they ſhould call in hope of mercy, but they ſhould not obtaine. The like we read, how the Prophet *Eſay*, calling Ieruſalem to repentance, in ſackcloth and aſhes for their ſins, ſhe fell to ſporting and feaſting, deſpiſing the Lords meſſage and offer of grace by his Prophet: what came of it? you may reade preſently, that their contempt comming to the Lords eares, he anſwers: *Surely, this iniquitie ſhal not be purged from you till ye die, ſaith the Lord of hoſts.* Giuing them to vnderſtand, that ſeeing they ſet ſo light by the admonitions of the Prophet, there ſhould be left them no time to repent in, till hee had deſtroyed them. But of all the places of Scripture for this purpoſe, let vs ſee what the Lord ſaies to Ieruſalem by his Prophet *Ezechiel*: *Becauſe, ſaith he, I would*

Exod.8,9,10.

1
2
3

Prou. 1.24.

verſ.25.

Eſa.22.12,13

verſ.14.

haue purged thee, and thou waſt not purged; Thou ſhalt not be purged, til I haue cauſed my wrath to light vpon thee. Marke this place well, which may terrifie our hearts, if we carry not the hearts of Tigres. In which the Lord teſtifies not onely to them, but to vs, That when by all kind meanes & louing allurements he offers his fauour, and wee obſtinately refuſe: let vs be ſure of it, when wee would haue mercy and fauour from him, though we begge it, cry, howle, he will deny it vs. Oh that the lamentable ſpectacles of ſome might bee warnings to vs, who in their life-time haue heard the Lord by his Miniſters call to them, and intreated them to leaue their ſinnes, chidden them, threatned them; but all in vaine, they haue ſtopped their eares, and hardned their hearts: But beeing come to their bed of death, and the time come they muſt depart this life (I feare to a worſe) they haue cryed, howled, yea, knocked & beaten their heads to the bed-poſts, my ſelfe being witnes: yet could not ſhew any ſigne of receiuing one drop of comfort from the Lord. And hauing bin exhorted to pray and call on the Lord for mercy, could not ſay ſo much, as, The Lord haue mercy vpon me. And what know we, what our eſtate ſhall be, if we weare out the time of mercy? There is a time ſet vs, in which wee may repent; but beeing deſpiſed and out-runne, there is after no houre to obtaine mercy. And the reaſons hereof are ſpecially three.

Reaſ. 1. The firſt taken from God, who becauſe it proceedes from his loue to offer mercy, it muſt needs ſtand with his iuſtice, to puniſh the wilfull contempt of it with a perpetuall deniall of mercy.

Reaſ. 2. The ſecond from Sathan, who by contemning and neglecting

neglecting the Lords gracious offer of mercy, gets great aduantage of vs; and herein makes a way for ſuch ſinnes, as hardly in time we can repent vs of.

The third is from the nature of this ſinne, which hatcheth three horrible ſinnes: for delay breeds cuſtome; cuſtome breeds ſecuritie; and ſecuritie breeds impenitencie. A drunkard we ſee is more eaſily reclaimed from it at the firſt, then when he hath gotten a cuſtome of it. And hence it is, the Lord by his Prophet doth note it a thing impoſſible, in reſpect of humane power, to leaue thoſe ſins which are cuſtomably committed, ſaying, *Can the Blackmoore change his skinne, or the Leopard his ſpots? then may ye alſo do good that are accuſtomed to doe euill.* Oh beloued, let vs take heed of deſpiſing the Lords louing and kinde offer of mercy, leſt he be angry, and ſo we doe periſh in his wrath. *Reaſ.* 3. *Ier.* 13. 23. *Pſal.* 2. 12.

Now let vs come to the vſes of this doctrine. You cannot deny, but the Lord hath long time offered conditions of peace: And that he hath ſent vs his ſeruants earely and late to call vs, to intreat vs to be reconciled to him: he hath ſtood long at the doore knocking to be let in. But what of all this? hath not cuſtome of ſin bred ſecuritie, and ſecuritie impenitency? ſo that it is to be feared the date of Gods mercy is neere at an end. How ſhall we try this? Looke in the courſe of the Scriptures, and you ſhal finde it ſo, when the Lord hath long continued the meanes of ſaluation, and the people little or nothing profit by it. And how may this terrifie vs, who haue enioyed his word in peace at hand now theſe 50. yeeres? and who ſees not the litle or no profit is come therof? And that this is ſo, will appeare, if we examine it by theſe two things that will follow, *Vſe* 1.

where

where the people doe profit, by the meanes, that is, knowledge and reformation of life.

And first, as touching knowledge: Come to many in this Citie, who haue liued some 20. some 30. some these 40. yeeres, yet are very ignorant, euen in the principles of religion. You can say (it may be) God made you, Christ redeemed you, &c. But to what end did God make you, or Christ redeeme you, you know not; but there are many as blind as beetles. And as this is too true in your Citie, so is it most lamentable in the Country; where you shall haue in many places, not one of twenty to yeeld a good reason why they shal not be damned; yea, they know no more the right way to saluation, nor how they must be saued (if euer they be saued) then the veriest idiot that euer was borne. And to say the truth, how can they, when they are content to be led to hell as a man leads a dog in a string, according to the saying of our Sauiour Christ, *If the blinde lead the blind, they shall both fall into the ditch.*

So for the second point, which is reformation of life: I pray you rouse vp your hearts, and examine your liues, what reformation there hath bin sithence this last extremitie of frosts? the like I thinke was neuer heard of: hath any of you left your pride, your drunkennesse, your whoredome, your vsury, your bribery? and God be witnesse betweene you, and your hearts of this. And thinke you the Lord will continue wooing and intreating vs still? No, no; If his word can doe little good amongst vs, how can his iudgements profit vs? The Lord in minding to ouerthrow a people, doth commonly send before him three arrowes of destruction, famine, plague, and the sword: of two of them our land

land hath of late had her part: And that we charge not God foolishly; if we marke it, we shall finde our land polluted in a high degree with the same sinnes, for which the Lord hath punished both *Israel* and *Iuda*, with the former punishments. And first for *Famine*, we finde the sinnes that did bring it, were especially these three. *Famine.*

The first, rash, swearing, and breaking of their oaths. Now if we take a generall survey of our state, we shall finde that becavse of oaths our land shall mourne; for the Name of God in no age was so blasphemed, either in *Israel* or *Iuda*, as it is in this sinfull Land. We finde that many times, they would rent their garments, in hearing the Name of God blasphemed, which if we should doe to heare the Lords name so rent and torne, in the mouthes of prophane men, in shops, Ale-houses, Tauerns, Markets, Faires, we should neuer haue whole clothes on our backs. 1 *2. Sam. 21. Ier. 23. 10.*

The second sin brought Famine, was oppression of the poore. And how guilty we are herein, the cry of widowes, fatherlesse, and poore men doe testifie; yea, if these should hold their peace, the very senseless creatures witnesse it: against whom, timber, stones, lands, bands, money, do cry apace for vengeance from God. 2 *Amos 8. 4. 5. 11.*

The third sinne, is abuse of the good creatures God hath ordained for our nourishment, by Drunkennesse, Gluttonie, &c. Yea, how rageth the sinne of drunkennesse in this Citie, your owne consciences be iudge. How many wretched men powre the good creatures of God downe their throats into their bellies, as a man should powre it into a tunne; & that vpon their knees, (as it were) asking Gods curse vpon them for the same: 3

2 *Plague.* And let vs proceed to the next punishment, namely, the plague, which you know in this Citie, the Lord hath of late visited you withall; and in very short space, tooke away to the number of forty thousand: But what profit hath followed hereof amongst you? a man cannot perceiue any sinne reformed. Would you know the vsuall sinnes procure this? they are specially foure.

1 The first is whoredome and adultery, of which this Citie is horribly infected; and for which it is no maruell though the Lord continue his striking hand among you.

2 The second is, secrecy of sinne, some defending sin, some out-facing sinne, some pleading for sinne; some buying sinne, some selling sinne. Oh Lord, who sees not our Land besotted in this! for what small conscience is made of any sinne that may be kept from the eyes of men, hauing no respect to the eyes of God?

3 The third is securitie in sinne. And this cannot be denyed amongst vs, as appeares by our groping after our sinnes (with the Sodomites) euen then when Gods hand is vpon vs.

4 1. Cor. 11. 30. The fourth is, vnworthy comming to the Lords Table, a sinne common amongst vs, and no sinne lesse accounted of. For come to many on their death-beds, you shall heare them to confesse they haue bin drunkards, whoremongers, vsurers, couetous, enuious, &c. but you shall neuer heare them confesse their vnworthy comming to the Lords Table: And yet this sinne hath brought Gods hand on them aboue the rest.

Sword. And for the third punishment, *viz.* the sword: a punishment long time threatned to vs: and of which, long sithence we had tasted of, had not the Lord in mercy kept

kept vs from it: which is ſtrange, conſidering our Land ſwarmes with thoſe ſinnes, that doe daily whet the Lords gliſtering ſword to ſtrike vs: And they are ſpecially three. *Deut.* 32. 41.

1. The firſt is, pride in Apparell; which the Prophet *Eſay* told the Iewes, would bring the ſword vpō them. Which ſinne, who ſees not, that euen this City is ſo infected withall, that were not the Lord patient, it could not chooſe, but haue brought the ſword long ere this day. The heads and backs of Women, who are as proud, as their husbands are couetous, cry to the Lord for reuenge. *Eſay* 3. 16. 25

2. The ſecond is, hollow-hearted repentance. For which ſinne the Prophet *Hoſea* tells Iſrael: Becauſe in their ſhew of repentance, they cryed not to the Lord in their hearts, when they howled on their beds, they ſhould fall by the ſword. And how hollow-hearted our repentance hath bin, appeares plainly by the want of the reforming of our groſſe ſinnes, that ouer-ſpread the land. *Hoſ.* 7. 14. 16.

3. The third is, the contempt of Gods Miniſters, as appeares in the ſecond Booke of the Chronicles, where the Lord tells Ieruſalem: *Becauſe ſhe did mocke his meſſengers, and deſpiſe their admonitions, and withal miſuſed them, he would bring the ſword of the Chaldeans vpon thē, and would ſpare neither yong man, nor virgin, ancient, nor olde.* God gaue all to the ſword. And how can wee looke God ſhould keepe the ſword away, when his ſeruants are thus hardly intreated? Nay, I appeale to your hearts, if at this day many be not at more quiet, and find more fauour that commit ſinne, then thoſe that zealouſly reprooue ſinne? Yea, how are theſe dayes to be *1. Chro.* 36. 16, 17.

lamented, when many vile notorious wretches, & baſe drunken companions doe abuſe the Lords Miniſters, I tell you plaine, it is a generall complaint of all the faithfull Miniſters in the Land, of their diſgrace and diſcouragement they be offered in their Miniſterie. If we were many of vs either Lawyers or Phyſitians, you would honour and reuerence vs: but in that we be the Lords Miniſters, we be hated and abuſed: Yea, many account no better of vs, but as their drudges to bury the dead, to chriſten their children, and to church their wiues (as they terme it) yea, a rare thing to finde one ſound ſincere louer of Gods word, and Gods Miniſter. And further, who liues ſo quiet, and at eaſe in the Miniſtery, as thoſe that lead thouſands to hell? Who liues more merrier then he that hath gottē two or three benefices, and diſchargeth none of them? Who liues more in the pleaſure of the world, and be ſo fatted vp, that their eyes are ready to ſtart out of their heads, thē ſuch as preach by deputies? And yet theſe carry the honour and applauſe of the people, when the faithfull Miniſter findes courſe entertainment. And what ſhall let the Lord to execute vengeance vpon vs, and to make his arrowes drunke with our blood? Seeſt not theſe things? ſhame will follow thee. Grieueſt thou not at it? woe will ouertake thee. The Lord Ieſus open our hearts to accept of his offered mercy, and giue vs grace to meet him betimes by repentāce, leſt his wrath breake out on vs like fire, & there be none to quench it.

Deut. 34. 41.

A ſecond vſe hence we ſhould make, is for reproofe of many, who poſte off the time of the Lords offer, till age, ſicknes, death: of theſe there are ſpecially two ſorts.

Vſe. 2.

1. Sort. The firſt ſort, are ſuch as pleade the ſweet promiſes of

of the Goſpell, *At what time ſoeuer a ſinner doth repent, &c. Come to me all yee that trauaile, and are heauy laden, and I will refreſh you.* To the which I anſwer: It is true and moſt true, But to whom are theſe promiſes made, and to what ſinners? They bee made to all repentant ſinners, that turne to the Lord with all their hearts. But thou art an vnrepentant wretch, and continueſt in thy ſinnes; therefore theſe comfortable promiſes belong not to thee. And what ſinners doth hee bid come to him? thoſe that be weary and heauy laden, that is, whoſe ſinnes pinch and wound them at the heart, and withall deſire to be eaſed of the burden thereof. Therfore take no occaſion to preſume of the promiſes of the Goſpell, vnleſſe thou turne from thy euill wayes, and repent of thy ſinnes, they belong nothing to thee.

The ſecond ſort are ſuch, as doe alleage the example of the theefe conuerted at the houre of his death, preſuming they ſhall finde the like mercy. To which I anſwer: this was an extraordinary example: and the Lord hath ſet out but one, and yet one: But one, that no man might preſume by this example: For what mad man will ſpurre his horſe till he ſpeake, becauſe *Balaam* did ſo? And yet one: That no man ſhould diſpaire, but to know, God is able to call at the laſt houre. And by this he did declare the riches of his mercy to all ſuch as haue grace to turne vnto him. Where contrary we ſee many thouſands of thoſe who hauing deferred their repentance, haue bin taken away in their ſinnes, and died impenitent. To thee then that are priuy thou haſt had many calls, many offers of grace, yea, that haſt ſeene vs ſpend our wittes, our ſtrength, yea ouer-ſpent our ſelues for thy good. What Diuell 2. *Sort.*

hath bewitched thee to poſt off all, and willingly caſt away thy ſelfe? What a ſhame is it, that the children of this world are wiſer in their kind then the children of light? The traueller will take his time in his iourney, and will haſten when he ſees night approch, leſt darkneſſe ouertake him: The ſmith will ſmite while the iron is hot, leſt it coole vpon him; and ſo he looſe his labor. The mariner will not let the tide paſſe him: The Lawyer will take the Terme, becauſe he knoweth, it being ended, his clients will be gone: ſo we ought to make euery day, the day of our Terme. The very tongue will condemne thee in thy trade. If thou truſt a man with thy wares, thou doſt require a bil or bond, ſaying, all men be mortall: but let the Preacher exhort thee to accept of the gracious time of the Lord, and tell thee thou art mortall, and at an houres warning for death, yet thou wilt not beleeue him: but ſo lead thy life, as if thou hadſt it in fee-farme. And to thee that calleſt thy neighbours, friends, and companions to the cardes, tables, bowles, ſaying, Oh come, let vs goe paſſe the time away: Is time ſo ſlow that it muſt be driuen? I tell thee, there are at this day many thouſand in hell, if they had a kingdome would gladly giue it for all one houre of that time, whereof thou haſt many; not to paſſe it away, or to driue it from them, but in hope to recouer that which thou graceleſly doſt contemne.

Vſe. 3. A third vſe hence is, ſeeing there is a time, in which after refuſing of grace, the Lord will be gone; it ſerues to exhort vs all to accept of this merciſull time of the *Eſay 11.6.* Lords fauour, and to ſeeke the Lord whileſt hee may be found: For ſo long as we doe enioy the preaching of the Goſpell amongſt vs, ſo long the Lord offers his mercy

mercy vnto vs, and great hope the time is not past: else if we abuse this time, to feare that either he wil remoue the Gospell from vs, else blind our eies, and harden our hearts, so as nothing we doe, either heare or see, shall preuaile with vs to saluation. I will grow to an end, lest I weary you, and ouer-spend my selfe, with that saying of our Sauiour to his Disciples: *I must worke the workes of him that sent mee whileſt it is day; the night commeth when no man can work.* In which he sets vs all an example by himselfe, how to redeeme the time we liue in here; and to labour in the duties belonging to our calling, and take euery opportunitie of doing good, lest the night come, that is, death fetch them away; and then they shall not stay or returne againe to work any thing they haue left vndone here. Remember the often warning of our Sauiour, with this watch-word, *Watch.* In which he warnes vs to accept of the time of mercy, and to prepare for the day of account, that so with ioy we may yeeld vp our reckonings. And how must this be? euen by making our benefit of the time of grace, and spending it faithfully in that place & calling, God hath called vs vnto: For euery one hath his place, publike or priuate, to God, to his Church, & one to another, and I pronounce to euery one, be he Magistrate, Minister, either Child, Seruant, Husband or Wife, that hath neglected his time, being in place, and so louingly offred thee time by the Lord to performe it; that if thou be careleſſe and negligent in this time, a time will come that thou shalt be hurried away, and shall not stay one day, one houre, or one minute, to performe any of that worke in thy place thou hast left vndone. To conclude, let vs cal to remembrance these foure motiues, to moue

Ioh. 9 4.

vs

vs to accept of this time of grace; this acceptable day
2. Cor. 6. 2. of saluation. First, how mercifull the Lord hath bin to vs, who might haue cut off our time in our youth, in which it may be we were vnthrifty; or in the midst of some greeuous sinne we haue committed heretofore, or of late daies, and so haue sent vs to hell.

2 Secondly, consider how many good motions of his Spirit we haue let slip, and made light account of, and sent him away from vs with griefe; which it may be we shall neuer enioy againe.

3 Thirdly, call to thy minde how he hath this day, and by me his vnworthy Minister offered thee his Maiesties gracious pardon, vpon willing accepting of it; which for ought either thou or I know, he will neuer offer it thee againe, either by me, or by any other.

4 Fourthly, consider, that as the Lord hath giuen thee a time, so he hath giuen thee thy senses, thy wits, thy memory, which he hath depriued others of; and may doe thee too, for ought thou knowest, because thou hast made no better vse of them, for his glory, or for thine owne saluation.

Let vs pray for a blessing vpon this we haue heard.

FINIS.